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THE
MONTHLY REVIEW

O R,
LITERARY JOURNAL:

By SEVERAL HANDS.

VOLUME XXVII.

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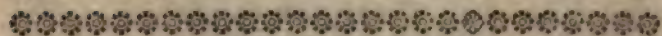
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T H E
MONTHLY REVIEW,

For JULY, 1762.



Conclusion of Dr. Sharpe's second Argument in Defence of Christianity. See Review for April last.

THE *Argument from Prophecy*, to prove that Jesus is the Christ, is certainly of great importance, and ought to be treated with the most exact attention to its genuine evidence, and the most impartial and unbiassed disposition to submit to its weight and influence. When any prediction relating to persons, or other events in very distant periods, which are evidently contingent, appears to be literally fulfilled, the objectors to the authority of the revelation in which the assurance is exhibited, must be silenced if they are not convinced; and, though they may still persist in their insults and misrepresentations, must become the objects of pity or contempt with all competent judges of the Argument *. How far Dr.

* The sentiments of the celebrated Mr. Anthony Collins upon this topic may, with propriety, be referred to upon this occasion: "If the proofs of Christianity from the Old Testament are valid proofs, then is Christianity strongly and invincibly established on its true foundations. Because a proof drawn from an inspired book is perfectly conclusive; and prophecies delivered in an inspired book, are, when fulfilled, such as may be justly deemed sure and demonstrative proofs.—Prophecies fulfilled seem the most proper of all arguments to evince the truth of a revelation, which is designed to be universally promulgated to men. For a man, for example, who has the Old Testament put into his hands, which contains prophecies, and the New Testament, which contains their completions, and is once satisfied, as he may be with the greatest ease, that the Old Testament existed before the New, may have a complete, internal, divine demonstration of the truth of Christianity, without long and laborious inquiries." *Discourse of the Grounds and Reasons of the Christian Religion*, Edit. 1724, p. 26, 27, 29, 30.

Sharpe hath succeeded in the discussion of this subject, we leave to the judgment of such as are qualified to decide upon it; and shall now proceed to give a farther account of the work.

In the sixth Chapter he considers the distinctive characters of the two Messengers in Malachi iii. 1. the Messenger who was to prepare the way, and the Lord, even the Messenger of the covenant. The mission and character of John the Baptist, the fore-runner of the Lord of Life, are represented with particular attention, because his history is a proper introduction to that of Jesus; his office was preparatory to that of our Lord's, and he bare record that Jesus was the Son of God. The time of John's appearance, as distinguished by the name of ELIJAH, the TISHRITE, or the CONVERTER, or RESTORER; and of the Lord, the Messenger of the Covenant, in whom the Jews, in the days of Malachi, delighted, was to precede the final destruction of Jerusalem. Malachi prophesied under the second temple, after the return of the Jews from their captivity; hence it is evident, that his prediction of the coming of a great person cannot be interpreted of Zerubbabel, or any of the Leaders of Israel out of their captivity: and a variety of circumstances fix the time for the completion of the prophecy to the time when John the Baptist and our Lord appeared—The Delight of the Jews, the Messenger, the Covenant, and the great and dreadful Day of the Lord, are circumstances which ascertain the time to be prior to the siege of Jerusalem, and the consequent subversion of the civil and religious constitution of the Jews. The birth of John was extraordinary, and distinguished, like that of Jesus, by miracles; which contributed to the great end of his mission, setting a lustre upon him, and exciting a suitable expectation concerning him: which was the more necessary, because he was to prepare the way of the Lord, and to make him manifest unto Israel. John hath the name of two Prophets given him,—MY MESSENGER: The original word is Malachi, the name of the Prophet, who describes him as the fore-runner, as one sent to prepare the way of the Lord. He is also called by the name of Elijah the Prophet; and both appellations are expressive of the character and office of him who was to be sent. Elijah signifies the power of God, which was as remarkably shewn in the person, appearance, life, and character of John, as of that other prophet who lived in the days of Ahab. The first and second Elias were very much alike in austerity and sufferings, and calling men to repentance; both led abstemious and austere lives, and dwelt in deserts. John, though he did

no miracle, was filled with the Holy Spirit, and instructed from above how to discern the Messiah. He knew from the old Prophets that the Messenger of the Covenant, the Lord whom he had made manifest to Israel, was to do many extraordinary things; and as he was in prison, and could not be an eye-witness of the miracles of our Lord, to give his disciples the fullest conviction, he sent two of them to ask of Jesus himself, "Art thou he that should come, or do we look for another?" Our Lord, who well understood the design of this message, refers John to the miracles of which they had authentic evidence,—which our Saviour justly calls a greater witness than that of John. John had been witness to the descent of the Spirit upon Jesus, but the RESIDENCE of that Spirit was to be proved by the miracles which Jesus continued to work, and of which John, when in prison, could not be an evidence. Though he had heard a voice from heaven, proclaiming Jesus to be the beloved Son of God; yet, to complete the character of the Messiah, it was necessary that he should accomplish all that had been said of him by the Prophets. And nothing could be more natural than for John, who found himself DECREASING, to enquire whether Jesus ENCREASED; whether the spirit REMAINED upon him, and enabled him to accomplish the glorious works foretold of Messiah in the Old Scriptures? And if we carefully examine Luke iv. 1, 14. Dr. Sharpe's observations upon this circumstance, the continued residence of the Spirit, will receive some additional illustrations. If we reflect upon the number of the people who followed John, and were baptized by him, and the regard they expressed for him both before and after his death, and yet no sect produced in consequence of such belief and baptism, it will, as Dr. Sharpe apprehends, afford a very good argument in favour of the superior power, dignity, character, and office of Jesus. And John's excellent character, even amongst the Jews themselves, is such an argument in proof of his integrity, as will make it more reasonable to admit than reject the testimony he gave, that JESUS IS THE SON OF GOD.

Dr. Sharpe, in the seventh Chapter, enters into an accurate discussion of the predictions relating to the birth and character, life and death of the Messiah, as given by Isaiah, Chap. lii. 13—15. liii. which he justly styles a most celebrated oracle, exhibiting to us, as in a mirror, his humiliation, sufferings, intercession, death, and glorious exaltation. In the various circumstances of his life an example to his followers, and to all the world, of every virtue, every precept which he de-

4 SHARPE'S *second Argument in Defence of Christianity.*

livered; being the only perfect character that ever appeared in a human form, and the only legislator who set the first example to all his laws. Having made some observations on the evident relation this prophecy bears to Jesus, by comparing events with the prediction, and how inexplicable it must have been before the completion of it in him, he properly remarks,——that the captious ought to suspend their censures of some dark passages in the Prophets at present, since one of the most obscure and perplexed is by the events, in the due dispensation of Providence, made so clear and intelligible, that he that runs may read and understand it.——From hence he takes occasion to recommend to their second thoughts this very evidence, once so perplexed and obscure, now so manifest; which on the one hand has not been weakened by all that the Jews have been able to bring against it, and hath been powerful enough, on the other, to make some extraordinary converts.

Who, indeed, can read this oracle, and not allow Isaiah to have been, what he is sometimes called, the evangelical Prophet? For the prophecy in every part is as applicable to Jesus, as the account given of him by the holy Evangelists. It is undeniable that this prediction was extant in our Saviour's time, because he refers expressly to it, as foretelling what was to happen to him; and it was impossible for him or his disciples, by any contrivance whatever, to have made his birth and life, his character and office, his death and burial, and the glorious consequences of his sufferings and death, so exactly to correspond with the oracle delivered by Isaiah.——That he should be numbered with the transgressors; and, though perfectly innocent, die as a criminal on the spot where the most wicked offenders suffered; that he should be laid in the monument or sepulchre of a certain rich man, were circumstances that could not be foreseen by any not endued with the spirit of prophecy;—but his subsequent resurrection and exalted dominion, are circumstances so peculiar to Jesus the Christ, that they cannot be applied to any other being.——And this Writer's critical observations and reasonings upon the whole series of predicted incidents, and its exact correspondence to the facts recorded in the Gospel History, are so pertinent and judicious, that we chuse rather to refer our Readers to a careful examination of what he hath offered at large in this Chapter, than detain his attention here with any defective representation.

The Doctor having observed, that as much stress ought to be laid on such prophetic parts of the Old Scriptures, as have a manifest relation to the Messiah, very justly adds, that much care should be taken not to injure the cause of truth, by improper and fallacious applications.

That the CXth Psalm is applicable to none but him, is generally allowed; and the evidence of such an ascription is attempted upon such principles, as a literal version and genuine unperverted criticism will fully support. Father Houbigant, he observes, hath taken very censurable liberties with the text, in order to adapt such a construction of it as is most favourable to an arbitrary and precarious hypothesis. But Dr. Sharpe freely disclaims and explodes every alteration of the original text in those oracles, which are produced by way of evidence. The Author of Nizzachon, or Victory, the Jewish Champion, applies this Psalm to Abraham; but Aben Ezra truly remarks, that it could never be said of him, that God shall send the sceptre of thy strength out of Sion. The Chaldee Paraphrase, and Aben Ezra indeed apply it to David, but with great impropriety; for David cannot properly be called COHEN, or Priest, much less an ETERNAL Priest: Nor could David say of himself, The Lord said unto my Lord, sit thou on my right hand. If we compare the declarations of this Psalm with Isaiah lii. liii. it will appear that the same person is referred to, and that Jesus is the Messiah. In both he is described as one extolled, and exalted, and very high,—is said to have kings and nations against him, whom he is to subdue and convert;—they are to become silent through astonishment, and shut their mouths before him.—He is to rule in the midst of his enemies; he shall judge among the Heathen; he shall shake and convert the heads over many countries. His seed is to increase; his people to exceed the drops of the dew of the morning: yet it pleased the Lord to bruise him. He is to drink of troubled waters; and therefore, because he hath poured out his soul unto death, shall he be exalted or lift up the head. That we may obtain the full meaning of the expressions used in this Psalm, our Author thinks it necessary that it should be compared with the Oriental dialects, particularly the Arabic—because the grammar of the Hebrew dialect was certainly taken from the Arabians, and the book of Job was written in old Arabic; and they who are skilled in that copious language, will allow, that without a competent knowledge of it, many passages in the Hebrew Scriptures will remain inexplicable.—

The Prophet David, in this Psalm, proclaims the dignity of the Messiah, as sitting at the right hand of JEHOVAH, with power to rule in the midst of his enemies. In the third verse he describes his attendants and followers: Thy people shall be egregious for worth and readiness, eminently zealous in the day of thy army;—the clouds of witnesses, the apostles and their disciples which constitute thy army, shall shine forth with resplendent sanctity, or in beautiful array of holiness;—they shall exceed in multitude the drops of the dew from the womb of the morning: these are thy progeny, they who are born unto thee.—Isaiah liii. Thy seed shall increase, be numerous and fertile as are the early drops of dew from heaven. Kimchi apprehends that the beauty of holiness refers to the temple.—Should this be admitted, it is evident that Jesus was found there, as himself says, “I sat daily with you, teaching in the temple, Matth. xxvi. 55. If with others we suppose an allusion made to the beautiful and holy city of Jerusalem, in this sense, the rod of his power came from thence; and the Gospel, which is the “POWER of God unto salvation,” was first preached there, The word rendered thy progeny, is derived from a verb in the Oriental dialects, which expresses this character and relation; and Aben Ezra refers to these words in the beginning of the verse, by the personal pronoun, “Thou shalt see THEM, (*illum, populum tuum*) and THEY shall come to thee like dew.”—Concerning this metaphor of dew, the Chaldee Paraphrase, in commenting upon this Psalm, explains it by these words: They shall hasten unto thee like descending dew.—Aben Ezra, whom Dr. Sharpe applauds as an excellent Grammarian, refers to Psal. lxxviii. 9. “Thy people shall come unto thee like A PLENTIFUL RAIN.” Dew is not only an image for fertility and multitude, but readiness, as may be seen in Micah v. 7. “And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass that tarryeth not for man, nor waiteth for the sons of men.”

Verse 4. Jehovah hath sworn and will not repent, thou art a priest for ever after the order of Melchizedeck; a name that imports a righteous King, the Prince of Salem, or of Peace. Jerom thinks that this alludes to the last Supper of our Lord, because Melchizedeck, King of Salem, brought forth bread and wine, and he was the Priest of the most high God. Gen. xiv. 18. Heb. v. 6, 10. vii. 1, 2, 3, &c. This Divine Being, both King and Priest, was to be a Priest for ever,

ever, and not of the Levitical order, which was confined to the service of the temple; and therefore to perish with it.

Verſes 5, 6, deſcribe what ſhall be done by this Prince and Prieſt, and Leader-ſorth of the army of the Saints: The Lord on thy right hand, O Jehovah, ſhall ſhake, not without reforming, Kings in the day of his indignation; he ſhall execute judgment in the nations, ſurrounded with his army; he ſhall ſhake, ſo as alſo to convert, the chief over many countries, or much land. The greateſt difficulty in the interpretation of this Pſalm, the Doctor thinks, is to give the ſenſe of the words; which, in our Engliſh Bible, are rendered, He ſhall fill the places with dead bodies: and which he hath tranſlated, as if, in the execution of his judgment, he was ſurrounded with his hoſt or army. In the original no word is to be found for THE PLACES; it is ſupplied by our Tranſlators: and if by changing a letter, the word VALLEYS may be introduced by Houbigant, the dead bodies diſappear indeed, and all ſenſe with them. If we derive the word which is tranſlated by “dead bodies,” from a ſimilar word in the Arabic, it may then ſignify tents or armies; and our Author takes notice that Aben Ezra explains it by ſabbaoth, or hoſts.——His words are, “Being thou art a juſt King, as we find it written, and David was doing judgment and juſtice to all his people.” The ſenſe is, You ſhall fight valiantly, for Jehovah will ſtrengthen thy right hand, and bruife in the day of his wrath, Kings by thy hand. The word WHO is wanting, as we find, 2 Chron. xvi. 9. [WHOSE] heart is perfect.” And ſo it is here: “He will judge in the nations, he WHO is full of bodies; that is, To him is a GREAT ARMY: he will execute judgment in the nations upon much (or the great) land, Iſrael, and Media, and Perſia, or upon RABBAH (the ſons of Ammon) of the Ammonites.”—If this interpretation of the word BODIES, given by the moſt learned Grammarian of the Jews, be right, the Pſalm is more applicable to Jeſus, as the Chriſt or Meſſiah, than in the ſenſe given it by Mr. Green, who ſpeaks of “the Youth of thy army” and of “filling the FIELD OF BATTLE with dead bodies.”

The late Dr. Sykes, as our Author here obſerves, was miſtaken in his interpretation of this Pſalm, taking the dead bodies to have been thoſe of the Saints and Martyrs; which conſtruction ſeems forced, and does not ſuit with the context. To fight with an army of dead bodies, is very ſtrange language; and if to drink of the brook in the way is, as ſome have interpreted,

8 SHARPE's second Argument in Defence of Christianity.

terpreted it, to drink of a torrent of blood *, it is a strange cup. "I do not deny (says the Doctor) the propriety of this expression, an army of Martyrs, meaning the blessed SPIRITS of those who laid down their lives for CHRIST; but the Hebrew word GUIOTH, is not supposed to signify SPIRITS: it signifies here, we are told, DEAD BODIES. And the authority of that great Rabbi, Aben Ezra, for the meaning of an Hebrew word, is not to be slighted; and he interprets FULL OF BODIES, by a GREAT ARMY. And we may ask, Where is the difference between MANY BODIES OF MEN, and an ARMY OF MEN? In Nehem. ix. 37. and Ezek. i. 11, 23. the word GUIOTH signifies BODIES, LIVING BODIES, not carcases. And from the Latin word CORPUS we have two words, the one CORPSE, signifying a DEAD BODY; the other, CORPS, a BODY, or company or regiment of men. And GUIOTH not only signifies BODIES, but the MIDDLE of things; which latter signification may be frequently found in the Syriac.

The Pretorian Band among the Romans, like the Janizaries among the Turks, formed the centre or MIDDLE of the army, MEDIUM AGMEN. And if GUIOTH signifies bodies and the middle, it might well be made use of to express the hosts which surround the Lord. In the common Translation we are forced to supply VALLEYS, or PLACES, to make room for the carcases of the slain; whereas, in Jerem. xxxi. 40. a valley of dead bodies is expressed in very different terms, as it also is in xxxiii. 5.

The last verse in the Psalm, which in the English Translation is, He shall drink of the BROOK in the way, should, agreeable to all the ancient versions †, be rendered, "Of the TORRENT in the way shall he drink,"—surely not of blood; for that cannot be said of Jesus the Christ, neither can his way or life be compared with the calm state of him

* Fundetur tantum sanguinis, ut etiam liceat victori bibere e torrente sanguinis caelorum, dum persequetur hostes.—*Rob. Stephan. in Psalmes Davidis.*

Cruorem tantum occisorum, quasi torrentem, per vias emanaturum esse, ut de eo bibere Christus transeundo, et victoriam prosequendo possit.—*Annotat. Brixiani.*

† I observe they render לַנָּחַל, by a word that signifies a TORRENT, or *ῥυακίον*.—The Syriac word, Erpenius renders TORRENS, TROSIUS VALLIS. It may therefore signify such floods as are formed in the valleys, by the rains that rush down the hills in winter; and will, consequently, convey a strong image of distress.

who drinks of the peaceful brook ; for, on the contrary, he was to drink of rapid waters that roll in a deep channel, and are turbulent and swift. The cup he was to drink of was a cup of bitter afflictions ; and therefore, because he suffered, and became obedient to many sufferings, shall he be exalted, or his head shall be lifted up. Compare Isaiah liii. with Philip. ii. 8, 9. If these critical and conjectural observations are right, the entire psalm will appear as follows :

PSALM CX. A Psalm of DAVID.

The translation of the English Bible.	The new translation by Dr. Sharpe.
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1. The Lord said unto my Lord, sit thou at my right hand, until I make thy enemies thy footstool.	Jehovah said unto my Lord, sit thou at my right hand, until I make thy enemies thy footstool.
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2. The Lord shall send the rod of thy strength out of Zion : rule thou in the midst of thy enemies.	Jehovah shall send the rod of thy strength from Zion : that thou mayest rule in the midst of thy enemies.
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3. Thy people shall be willing in the day of thy power, in the beauty of holiness from the womb of the morning : thou hast the dew of thy youth.	Thy people (shall be) eminently zealous in the day of thy army, (shall shine) in the beauties of holiness : more than from the womb of the morning to thee (shall be) the dew of thy progeny.
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4. The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedeck.	Jehovah hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedeck.
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5. The Lord at thy right hand shall strike through kings in the day of his wrath.	The Lord on thy right hand (O Jehovah!) hath shaken (shal: shake and reform) kings in the day of his indignation.
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6. He

* " In the English Bible and the Vulgate, the verbs in this psalm are rendered as if they were in the future tense, because the events they refer to are future. I leave the reader to his own choice, by inserting that, which is rather a paraphrase than a translation, in a parenthesis; only I take the liberty to observe, that many instances may be produced of the promiscuous, or rather INDEFINITE use of the preterite

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6. He shall judge among the heathen, he shall fill the places with dead bodies: he shall wound the heads over many countries.

He (the Lord) shall execute judgment in the nations with a great army: He (the Lord) hath shaken, (shall shake so as to convert) the chief over the great land (the Roman empire.)

7. He shall drink of the brook in the way: therefore shall he lift up the head.

He (the Lord) shall drink of the torrent (of afflictions) in the way: therefore shall his head be exalted.

This last verse is admirably well explained by Jerom; and, to shew that the ancient ecclesiastical writers do sometimes deserve our inspection, Dr. Sharpe hath set down his comment in the notes, and then adds, that if the Greek or Latin copies are to be followed rather than the modern Hebrew copies, nothing can exceed the intire comment of Jerom upon this psalm. What the collation of manuscripts undertaken by the learned Dr. Kennicott may produce, time will discover; enough hath been said in this chapter to shew the necessity of such a work; and without the authority of manuscripts, our Author says, he will not presume to alter the present Hebrew copies, nor indulge conjecture, while he is delivering ancient records, produced as evidence. However, he thinks it is worthy of observation, that if the Greek version is to be followed in the third verse, it will not be possible to apply this psalm to any other than Jesus the Son of God, of whom alone it can properly be said, "Before the morning-star did I beget thee."—Προ Εωσφορου γεννησα σε.

The great and extraordinary effusion of the Spirit foretold by the prophet Joel, and poured out upon the apostles and disciples of Jesus on the day of Pentecost, is the subject of the ninth chapter of this valuable work. The Author observes, that the day of the Lord generally means the destruction of Jerusalem; but that the GREAT DAY of the Lord always signifies the destruction of Jerusalem, either by Nebuchadnezzar, or under Titus.

Hence it is most evident, that the prophet Joel, by the sound of the first trumpet, proclaims the distress and destruc-

preterite and future times, without the converseive *Vau*; besides, it is a well-known observation of the Christian and Jewish Doctors, that the prophet, seeing in his mind's eye the events he foretells, often speaks of them as already past.

tion of Jerusalem under Nebuchadnezzar; and by the sound of the second trumpet, its final destruction under Titus. He describes, first, the distress of the Jews by drought and famine, and their destruction in the great day of the Lord; then the trumpet sounds again, and proclamation is made of the great things the Lord will do for his people and his land: he will remove from them the northern army, and restore the years they had lost by the great army which he had sent among them. After this, the usual transition is made to the gospel-age under the second temple; the extraordinary effusion of the Holy Spirit, which then, and at no other time whatever, was poured out upon ALL FLESH, is next foretold in the clearest and strongest terms; the other great day of the Lord, the last destruction of Jerusalem, has then its place; and this part of the prophecy closes with these remarkable words, which may be considered as a short and comprehensive view of the gracious declarations in the new covenant: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Sion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

There are various passages which, though cited from the Old Scriptures in the New, are not supposed to foretell the events they are applied to, and said to fulfill, but are only ACCOMMODATED to them, and these Dr. Sharpe considers in the tenth and last chapter. The Scriptures of the old and new covenant, he observes, are to be considered as one work, written by different persons, at different times, but dictated by the same Spirit. They relate the uniform conduct of God to his people; and the divine proceedings, under the new dispensation, bear a strict conformity to those under the old. There is also not only a conformity of events, and an unity of design, under the conduct of the same Spirit in both Scriptures, the Old as well as New, but the promises contained in the former are accomplished by the latter, and they both describe the same Messiah an invisible conductor of the people of God under the old dispensation, and a visible guide to them in the new. And Dr. Sharpe recommends it as a necessary key in the interpretation of the Scriptures of the new covenant, that many things applied to our Lord in those writings are his own words, delivered under the character of the Lord, the *Lazarus*, or Word, or Michael, and therefore not to be considered merely as ACCOMMODATIONS of phrases taken from the Old Scriptures, and applied to different purposes

poses and persons in the New. The shepherd, called the fellow of God, Zech. xiii. 7, 8, 9, was to be smitten, the sheep were to be scattered. The like events happened under the gospel; the shepherd was smitten, the sheep were scattered; they were to endure severe trials, and their faith was to be more precious than gold tried with fire. To the Jews our Saviour said, "Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Our Saviour here foretelleth the desolation or destruction of Jerusalem; and instead of comforting the Jews with the prospect of a third temple, and the restoration of bloody sacrifices, in some future age or advent of the Messiah, he expressly declares, they shall see him no more till they acknowledge him, by saying, Blessed is he that cometh in the name of the Lord. The inference which Dr. Sharpe draws from these passages in the Old and New Scriptures compared, and which he considers as parallel, is, that it is common for the Messiah, the Word, to repeat under the new dispensation what he had before said by the mouths of his prophets in the old. Thus, as to the passage of Isaiah, chap. lx. cited by St. Paul, Rom. xi. 25—27, if we suppose the prophet speaks of the redemption of the Jews from captivity by Cyrus, it is as evident that the Messiah was the invisible redeemer, as that Zerubbabel was the visible leader of the Jews; and though St. Paul interprets the words in Isaiah of Christ, and not of Cyrus or Zerubbabel, yet they are true of him, that is, of Jesus, not in a secondary, or accommodated meaning, but in their primary sense, as he commanded in chief, and superintended all in the care of God's people. The same actions are sometimes ascribed to the commander in chief, and the officer who acts under him, not that these passages afford a double meaning, though they imply a superior and subordinate command.

The Doctor concludes, that he hath endeavoured to manifest the whole scheme, or system of the Old and New Scriptures, to be a system worthy of the sacred character impressed upon it, what no believer ought to be ashamed of, or at a loss to defend against any attack; and this defence, we think, he has maintained with distinguished learning, candor, and critical sagacity.

Elements of Criticism. Continued from p. 428 of last Month's Review.

HAVING, in our last number, attended the noble Writer through the theoretic and most abstruse part of this ingenious work, we now with pleasure resume the subject, and proceed to the subsequent volumes, which contain matter of greater variety and entertainment. In exemplifying the particulars which serve to unfold the principles of the fine arts, the Author displays very extensive and various erudition; and the many nice and acute criticisms interspersed throughout, shew with what close attention and refined taste he has perused the most admired authors, both antient and modern. He has opened many beauties, and detected several blemishes in the best writers; and, from the various effects resulting from the illustrations referred to, he has endeavoured to establish the rules of just criticism. But though the application of these rules may, in some measure, enable a reader to discover blemishes, yet they will never teach him to relish beauties, which produce no effect, unless the susceptibility of the reader is congenial with that of the Writer. It is well known, that the poetic excellence of our incomparable Milton was, for a long time, hid under the veil of obscurity, till Mr. Addison unfolded his beauties to the public eye; yet, even now, we may venture to affirm, that they who affect to admire him most, build their admiration on authority instead of sentiment. In short, to recur to the distinction which we endeavoured to establish in the preceding article, the principles of criticism, so far as they regard the sensitive part of our nature, are not to be acquired by rule. Nevertheless, this work must afford a most elegant entertainment to readers of fine taste, who will here perceive what an intricate combination of causes, perhaps hitherto unnoticed, have contributed to produce those striking effects which they have so frequently experienced.

In the opening of the second volume, his Lordship treats of *congruity* and *propriety*, which copious heads might have afforded matter for a larger scope than our Author has thought proper to assign them. A certain suitableness or correspondence among things connected by any relation, is what he calls *congruity* or *propriety*; which, he observes, are commonly reckoned synonymous terms. He endeavours, however, to establish the following distinction between them.

Congruity,

Congruity, says he, is the genus, of which propriety is the species. For we call nothing propriety, but that congruity or suitableness which ought to subsist between sensible beings, and their thoughts, words, and actions.

But is not this running the circle? Might we not as well say, that we can call nothing congruity, but that propriety or suitableness, which ought to subsist between sensible beings, and their thoughts, words, and actions? If it is necessary to raise a distinction between them, would it not be better to say, that the suitableness of any thought, word, or action, when considered with regard to a single relation, is strictly termed Propriety: but when viewed with respect to various relations, is more properly termed Congruity?

In explaining the final cause of propriety he takes notice, that the sense of propriety cannot justly be considered in any other light than as the natural law that regulates our conduct with respect to ourselves; as the sense of justice is the natural law that regulates our conduct with respect to others. His reflections on this head give intire satisfaction, and speak the genuine principles of unaffected virtue and manly devotion.

Dignity and Meanness are the subjects of the eleventh chapter. "Man, says our Author, is endued with a sense of the worth and excellence of his nature. To express this sense the term *Dignity* is appropriated. Farther, to behave with dignity, and to refrain from all mean actions, is felt to be not a virtue only, but a duty." On this occasion, his Lordship enquires how it comes, that generosity and courage are more valued, and bestow more dignity than good-nature or even justice, though the latter contribute more than the former to private as well as to public happiness? The answer, in our judgment is clear and obvious: Justice and good-nature are a sort of negative virtues, that make no figure unless they are transgressed. Courage and generosity, producing elevated emotions, enliven greatly the sense of a man's dignity, both in himself and others; and for that reason, courage and generosity are in higher regard than the other virtues mentioned. This leads our author to examine more directly the emotions and passions with respect to these heads; on which his reflections are too copious for abridgment.

The next chapter treats of *Ridicule*, a subject which has been much controverted by the Critics. He first establishes a distinction between risible and ridiculous objects. A risible object produceth merely an emotion of laughter; a ridiculous
object

object is improper as well as risible, and produceth a mixed emotion, which is vented by a laugh of derision or scorn. In the course of this enquiry, his Lordship enters upon the discussion of that celebrated question, Whether Ridicule be or be not the test of Truth?

“ The question, according to his Lordship, stated in accurate terms, is, Whether the sense of ridicule be the proper test for distinguishing ridiculous objects from those that are not so? To answer this question with precision, I must premise, that ridicule is not a subject of reasoning, but of sense or taste. This being taken for granted, I proceed thus. No person doubts that our sense of beauty is the true test of what is beautiful, and our sense of grandeur, of what is great or sublime. Is it more doubtful whether our sense of ridicule be the true test of what is ridiculous? It is not only the true test, but indeed the only test. For this is a subject that comes not, more than beauty or grandeur, under the province of reason. If any subject, by the influence of fashion or custom, have acquired a degree of veneration or esteem to which naturally it is not intitled, what are the proper means for wiping off the artificial colouring, and displaying the subject in its true light? Reasoning, as observed, cannot be applied. And therefore the only means is to judge by taste. The test of ridicule which separates it from its artificial connections, exposes it naked with all its native improprieties.

“ But it is urged, that the gravest and most serious matters may be set in a ridiculous light. Hardly so; for where an object is neither risible nor improper, it lies not open in any quarter to an attack from ridicule. But supposing the fact, I foresee not any harmful consequence. By the same sort of reasoning, a talent for wit ought to be condemned, because it may be employed to burlesque a great or lofty subject. Such irregular use made of a talent for wit or ridicule cannot long impose upon mankind. It cannot stand the test of correct and delicate taste; and truth will at last prevail even with the vulgar. To condemn a talent for ridicule because it may be perverted to wrong purposes, is not a little ridiculous. Could one forbear to smile, if a talent for reasoning were condemned because it also may be perverted? And yet the conclusion in the latter case, would be not less just than in the former; perhaps more just, for no talent is so often perverted as that of reason.”

This

This, it must be confessed, is the best defence which has been hitherto offered in vindication of Lord Shaftesbury's proposition, yet we cannot but suspect that there is some fallacy in the foregoing arguments. Ridicule, it is said, is not a subject of reasoning, but of sense or taste. But is there not a just taste and a false taste? And by what criterion are we to distinguish one from the other? Is not reason given us to correct the errors of sense? Does not every man's recollection convince him, that objects have appeared beautiful, sublime, or ridiculous, which upon reflection have presented themselves in a very different light? Does not that appear absurd and ridiculous to one man, which to another seems proper and congruous? Do not the solemn forms of justice, and the gravity of a coiffed head, strike one with a sense of ridicule, and make an impression of awe on another? In these cases, which man's sense shall be preferred? If the one says, this object must be ridiculous, because it moves in me a sense of ridicule; has not the other as good a right to answer,—this object cannot be ridiculous, because it does not affect my sense of ridicule? How then can ridicule be the test of truth, which itself requires some criterion, whereby to determine whether it be just or false? It may be objected indeed, that reason itself is fallible; but nevertheless it is the superior faculty of human beings, and is less prone to error than sense, which is often affected by a single and seemingly fantastic relation that frequently changes its appearance, when reason takes its turn to operate, and to weigh the whole combination of circumstances.

Nevertheless, we agree with our Author, that an attempt utterly to suppress ridicule, would be highly improper and injurious. It is frequently an entertaining, and, on many occasions, a very useful talent. At the same time, we intirely coincide with his Lordship, when he observes, that a talent for ridicule is seldom united with a taste for delicate and refined beauties.

The subject of the next chapter is Custom; which, as his Lordship remarks with great accuracy, respects the action: Habit the actor. Things, he observes, which at first are but moderately agreeable, are the aptest to become habitual. No man contracts a habit of taking sugar, honey, or sweet-meats, as he doth of tobacco.

These violent delights have violent ends,
And in their triumph die. The sweetest honey
Is loathsome in its own deliciousness,
And in the taste confounds the appetite;

Therefore

Therefore love mod'rately, long love doth so;
Too swift arrives as tardy as too slow.

The same holds in the causes of all violent pleasures: great passions, suddenly raised, are incompatible with a habit of any sort.

Custom augments moderate pleasures, and diminishes those that are intense. It has a different effect with respect to pain; for it blunts the edge of every sort of pain and distress, great and small. Moderate pleasures are not long stationary, for when they are at their height they gradually decay till they vanish altogether. The pain occasioned by the want of gratification runs a very different course. This pain increases uniformly; and at last becomes extreme, when the pleasure of gratification is reduced to nothing.

————— It so falls out,
That what we have we prize not to the worth,
Whiles we enjoy it; but being lacked and lost,
Why then we rack the value; then we find
The virtue that possession would not shew us,
Whilst it was ours.

With respect to the efficient cause of the power of custom, his Lordship owns that it has unhappily evaded his keenest search. But with respect to the final cause, he thus accounts for it. Exquisite pleasure produceth satiety; moderate pleasure becomes stronger by custom. Business is our province, and pleasure our relaxation only. Hence satiety is necessary to check exquisite pleasures, which otherwise would engross the mind, and unqualify us for business. On the other hand, habitual increase of moderate pleasure, and even conversion of pain into pleasure, are admirably contrived for disappointing the malice of fortune, and for reconciling us to whatever course of life may be our lot.

How use doth breed a habit in a man!
This shadowy desert, unfrequented wood,
I better brook than flourishing peopled towns.
Here I can sit alone, unseen of any,
And to the nightingale's complaining notes,
Tune my ditties, and record my woes.

In the close of this chapter, his Lordship enquires, What authority custom ought to have over our taste in the fine arts? But for this curious and critical discussion, we must refer the Reader to the work itself.

In the next chapter, which treats of the external signs of emotions and passions, his Lordship observes, that the soul and body are so intimately connected, that there is not a single agitation in the former, but what produceth a visible effect upon the latter. We perceive displayed externally, hope, fear, joy, grief: we can read the character of a man in his face; and beauty, which makes so strong an impression, is known to result not so much from regular features and a fine complexion, as from good-nature, good-sense, sprightliness, sweetness, or other mental quality, expressed some way upon the countenance.

The external signs of passion are of two kinds, voluntary and involuntary. The voluntary signs also are of two kinds: some are arbitrary and some natural. Words are arbitrary signs, but the manner of employing them is not altogether so; for each passion has by nature peculiar expressions and tones suited to it. "The other kind of voluntary signs comprehends certain attitudes and gestures that naturally accompany certain emotions with a surprising uniformity."

His Lordship's reflections on the involuntary passions shew with what a keen and discerning eye he has penetrated into the recesses of the human heart. The involuntary signs, he remarks, which are all of them natural, are either peculiar to one passion, or common to many. Every violent passion hath an external expression peculiar to itself, not excepting pleasant passions: witness admiration and mirth. The involuntary signs, such as are displayed upon the countenance, are of two kinds. Some make their appearance occasionally, with the emotions that produce them, and vanish with the emotions: others are formed gradually by some violent passion often recurring; and, becoming *permanent* signs of this prevailing passion, serve to denote the disposition or temper. The face of an infant indicates no particular disposition, because it cannot be marked with any character to which time is necessary. His Lordship, in the next place, examines the effects produced upon a spectator by external signs of passion, of which none are beheld with indifference. They are productive of various emotions tending all of them to ends wise and good. Of these the ingenious writer gives an accurate enumeration, and proceeds, lastly, in a more particular manner, to unfold the final causes.

Though we cannot but admire the acuteness, and, in general, the propriety of his Lordship's observations on these external

external signs, yet we wish, that he had examined the subject still more minutely, and taken into consideration some exceptions to the general principles he endeavours to establish. We agree with him, that "Man is provided by nature with a sense or faculty which lays open to him every passion by means of its external expressions." But with respect to "the *permanent* signs which serve to denote the disposition or temper," how frequently do they mislead us? How often do rigid features and a sullen brow indicate a character to be austere and morose, which, upon more intimate acquaintance, we find to be placid and benevolent? On the contrary, how frequently does a natural openness and benignity of aspect serve to disguise a rancorous and malevolent disposition? In short, the *permanent* signs, indicative of character, frequently deceive the nicest physiognomist.

In treating of sentiments, in the ensuing chapter, his Lordship observes, that the knowledge of the sentiments peculiar to each passion, considered abstractedly, will not alone enable an artist to make a just representation of nature. He ought also to be acquainted with the various appearances of the same passion in different persons. A passion therefore should be adjusted to the character, the sentiments to the passion, and the language to the sentiments. The learned Writer observes, that an ordinary genius, instead of expressing a passion like one who is under its power, contents himself with describing it like a spectator: and he gives examples of sentiments that appear the legitimate offspring of passion; to which he opposes others that are descriptive only, and illegitimate. For the first, he quotes Shakespeare's *King Lear*; and cites Corneille's *Cinna* to illustrate the latter. He then proceeds to a more particular and curious analysis. "Passions, he observes, are seldom uniform for any considerable time; they generally fluctuate, swelling and subsiding by turns, often in a quick succession. A climax therefore never shews better than in expressing a swelling passion."

Almeida. ——— How hast thou charm'd
The wildness of the waves and rocks to this,
That thus relenting, they have given thee back
To earth, to light and life, to love and me?

As things are best illustrated by their contraries, his Lordship proceeds to collect faulty sentiments of various kinds, from classical authors. And the first instance he produces, is, of such as are faulty by being above the tone of the passion.

Othello. ——— O my soul's joy !

If after every tempest come such calms,
 May the winds blow till they have waken'd death :
 And let the labouring bark climb hills of seas
 Olympus high, and duck again as low
 As hell's from heaven !

“ This sentiment, says our Author, is too strong to be suggested by so slight a joy as that of meeting after a storm at sea.” Here his Lordship will pardon us if we cannot subscribe to the justice of his criticism. For we cannot conceive that a meeting after a storm at sea, even between indifferent persons, can, with any propriety, be termed a slight joy. But his Lordship's censure appears the more exceptionable, when we consider the vehemence and enthusiasm of Othello's character ; and that the meeting was between him and his beloved Desdemona, his new-married bride, who had escaped a dreadful tempest, and whom he did not expect to find on shore ; for in the opening of the speech he says,

It gives me wonder, great as my content,
 To see you here before me. My soul's joy, &c.

Surely if such high-flown expression as Shakespeare has put in his mouth, is at any time justifiable, it must be on such an occasion !

The second instance his Lordship produces is of sentiments below the tone of passion. The next, of such as agree not with that tone ; as, where the sentiments are too gay for a serious passion

Heav'n first taught letters for some wretch's aid,
 Some banish'd lover, or some captive maid ;
 They live, they speak, they breathe what love inspires,
 Warm from the soul, and faithful to its fires ;
 The virgin's wish without her fears impart,
 Excuse the blush, and pour forth all the heart ;
 Speed the soft intercourse from soul to soul,
 And waft a sigh from Indus to the pole.

“ These thoughts, our Author remarks, are pretty ; they suit Pope extremely ; but not Eloisa.” It may be a question, however, whether his Lordship's criticism is not rather too refined. Perhaps these amorous and glowing sentiments are not altogether unsuitable to the warm imagination and exquisite sensibility of Eloisa, who, deprived of all intercourse between her and the object of her love, but by epistolary correspondence, dwells and expatiates on that only comfort.

The

The next instance, is, of sentiments too artificial for a serious passion. Fanciful or finical sentiments, which degenerate into point or conceit, are censured in the next place.

Give me your drops, ye soft-descending rains,
Give me your streams, ye never ceasing springs,
That my sad eyes may still supply my duty,
And feed an everlasting flood of sorrow.

His Lordship proceeds to point out other instances of faulty sentiments in the best writers. His remarks are frequently keen and sagacious; and even where he mistakes, his errors are the errors of genius.

The chapter concerning the language of passion is curious and entertaining. Shakespeare, our Author observes, is superior to all other writers in delineating passion. He imposes not upon his reader, general declamation, and the false coin of unmeaning words, which the bulk of writers deal in. His sentiments are adjusted with the greatest propriety to the peculiar character and circumstances of the speaker; and the propriety is not less perfect betwixt his sentiments and his diction. Corneille, he remarks, is faulty in passing upon us his own thoughts as a spectator, instead of the genuine sentiments of passion. Racine, according to him, is less incorrect than Corneille, though many degrees inferior to the English Author. His Lordship particularly takes notice of Shakespeare's superiority with regard to his soliloquies, which are accurate copies of nature. He exhibits two beautiful models from the tragedy of Hamlet and the comedy of the Merry Wives of Windsor: and then selects instances, wherein the French writers, Corneille and Racine, are faulty in this respect. This chapter concludes with examples taken from the best writers, wherein the language is not adapted to the tone of sentiment.

Lastly, his Lordship treats of the beauty of language, which he considers, 1. With respect to sound. 2. With respect to signification. 3. From the resemblance between sound and signification: and the fourth section treats of verification. Under the first head, he considers the sounds of the different letters.—These sounds as united in syllables.—Syllables united in words.—Words united in a period.—And, in the last place, periods united in a discourse. This section, though to many it will appear abstruse and dry, is replete with curious observations.

Under the second head, the learned Writer observes, that where a resemblance betwixt two objects is described, the writer ought to study a resemblance betwixt the two members of the period, that express these objects: and, amongst others, he gives the following examples of deviations from this rule.

"I have observed of late, the style of some great *ministers* very much to exceed that of any other *productions*."

Letter to the Lord High Treasurer. Swift.

This, instead of studying the resemblance of words in a period that expresses a comparison, is going out of one's road to avoid it. Instead of *productions*, which resembles not ministers great or small, the proper word is *writers* or *authors*.

"If men of eminence are exposed to censure on the one hand, they are as much liable to flattery on the other. If they receive reproaches which are not due to them, they likewise receive praises which they do not deserve."

Speilator.

Here the subject plainly demands uniformity in expression instead of variety; and therefore it is submitted whether the period would not do better in the following manner:

"If men of eminence be exposed to censure on the one hand, they are as much exposed to flattery on the other. If they receive reproaches which are not due, they likewise receive praises which are not due."

As to his Lordship's emendation of the passage cited from Swift, it is unexceptionable: but we are far from thinking that he has improved the paragraph taken from the *Speilator*. The period, as turned by his Lordship, is quite flat, and the resemblance is too affected to be pleasing. As it stands in the *Speilator*, the period is full and round, without offending the ear by a disagreeable re-iteration; and the resemblance is as entire as if it had been extended even to the words. In short, wherever the resemblance between the objects can be preserved without extending it to the words, it is best, in our judgment, to avoid it; because it favours of affectation, which is always disgusting.

We agree with his Lordship, however, that, in many cases, uniformity is preferable to variety; as in the following instance:

The wise man is happy when he gains his own approbation; the fool, when he recommends himself to the applause of those about him.

Speilator, Numb. 73.

Better

Better thus :

The wise man is happy when he gains his own approbation ; the fool when he gains that of others.

It seems difficult, however, to establish any certain rule in this respect. Perhaps the nature of the subject is the best guide to direct us whether uniformity or variety ought to be consulted. In oratory, for instance, and all weighty compositions, uniformity seems most suitable, as it renders the periods more close, pointed, and nervous : but in familiar essays, and slighter compositions, variety may be thought preferable, as it gives a more easy, loose, and unaffected turn to the periods.

In the third section, his Lordship selects instances of the resemblance between the sound and signification of certain words ; as *the sound of felling trees in a wood*.

Loud sounds the ax, redoubling strokes on strokes ;
On all sides round the forest hurls her oaks
Headlong. Deep-echoing groan the thickets brown,
Then *ruffling, crackling, creaking*, thunder down.

No person can be at a loss about the cause of this beauty. It is obviously that of imitation. The ingenious Writer very acutely observes, that, to complete the resemblance betwixt sound and sense, artful pronunciation contributes not a little ; and he closes this section with some very shrewd and pertinent observations on this branch of the subject.

In the last section concerning versification, his Lordship observes, that the distinction between verse and prose depends not on modulation merely, but arises from the difference of modulation. The difference between verse and prose resembles the difference in music, properly so called, between the song and the recitative. A recitative, in its movements, approaches sometimes to the liveliness of a song, which, on the other hand, degenerates sometimes toward a plain recitative. Nothing is more distinguishable from prose than the bulk of Virgil's hexameters ; many of those composed by Horace are very little removed from prose. Sapphic verse has a very sensible modulation ; that, on the other hand, of an Iambic, is extremely faint. Hence his Lordship takes occasion to make some very ingenious remarks on Latin or Greek hexameters, which are the same, and which he considers under the heads of number, arrangement, pause, and accent. What he observes concerning the pause is too curious to be omitted :
“ At the end of every hexameter line, no ear, says he, but

must be sensible of a complete close or full pause. This effect is produced by the following means : every line invariably is finished with two long syllables, preceded by two short ; a fine preparation for a full close. Syllables pronounced slow resemble a slow and languid motion leading to rest. The mind, put in the same tone by the pronunciation, is naturally disposed to a pause. And to this disposition the two preceding short syllables contribute ; for these, by contrast, make the slow pronunciation of the final syllables the more conspicuous. Beside this complete close or full pause at the end, others are also requisite for the sake of melody. I discover two clearly, and perhaps there may be more. The longest and most remarkable succeeds the fifth portion, according to the foregoing measure. The other, which being more faint, may be called the *semi-pause*, succeeds the eighth portion ; so striking is the pause first mentioned, as to be distinguished even by the rudest ear. The Monkish rhymes are evidently built upon it. In these, it is an invariable rule, to make the final word chime with that which immediately precedes the pause :

De planctu cudo || mitrum cum carmine nudo
Mingere cum bumbis || res est saluberrima lumbis.

His Lordship then proceeds to make some very curious and just remarks on English rhyme, which he illustrates by instances from the most admired poets : and towards the conclusion of this section, he assigns several reasons, in our opinion unanswerable, why blank verse is preferable to rhyme, where force and elevation of language is requisite. But we must not forget that other articles claim a place ; and though it is with reluctance that we quit a subject, which, of all others within the circle of literature is most interesting and entertaining, yet we must postpone the remainder of this article to our next number, in which we shall take the third volume into consideration, and close the whole with some general observations on the execution of this ingenious work.

New Dialogues of the Dead. 8vo. 3s. sewed. Doddsley.

THE grand defect of modern productions, written in the form of dialogue, is, that the circumstance, in which their essential difference from other literary performances should consist, is too often mere matter of form.

The

The many unsuccessful attempts that have been made in this species of writing, sufficiently indicate the difficulty of sustaining the variety of characters introduced, of making them express themselves on all occasions consistently, and of giving the whole conversation that ease and spirit, which are requisite to the perfection of dialogue.

With respect to that particular species of this composition, which introduces the imaginary personages of the dead, Lucian, the father of it, still bears away the palm from his successors, many of whom have voluntarily laid themselves under considerable disadvantages, by professedly imitating him. It is hardly possible for any one, who endeavours to tread in the steps, or even loosely to follow the track of another, to walk with that native ease and gracefulness of mien, which may be otherwise peculiar to him. A certain stiffness or constraint will always appear, even in the affected ease of an imitator, who is never at full liberty to exert the strength and vivacity of his own genius. Other reasons might be given, to account for the manifest superiority of Lucian in this respect, without recurring to that of natural abilities; the style and subjects of his dialogues were more various and striking, and consequently more interesting and entertaining, than those of most of his successors. In the attempts of the moderns, indeed, want of variety in the style, and importance in the subject, have been remarkably conspicuous. Fontenelle, it is true, has not unsuccessfully imitated the humorous Greek in his sprightliness and raillery. This ingenious Frenchman, however, is, like most of his countrymen, often sprightly to excess; his wit is frequently forced, and the turn of his repartee quaint and affected: the manly strength, unaffected ease, and ingenious simplicity of Lucian, are what none of his imitators could arrive at.

The professed intention of the present writer is “to revere at a great distance the inimitable Lucian, and to steer directly between the unadorned gravity of Cambray, and the refined sprightliness of Fontenelle.”

As to the celebrated Archbishop of Cambray, he can hardly be esteemed, in any degree, an imitator of Lucian, though he may serve as a contrast to Fontenelle, having taken a different route, more agreeable to his turn and disposition. If Fontenelle was thought to have too much levity, Fenelon was judged too grave; if one was too whimsical and sprightly, the other was too formal and even dull: neither of them had attained to that happy combination of spirit and substance that

so eminently distinguish the inimitable Greek. How evenly our author has steered his intended course between them, will, in some measure, appear from the following specimens of his style and manner.

In his fourteenth dialogue, he introduces a Stoic philosopher and the Mogul, arguing the point, whether it be better for man to put off the evil hour as long as he can, by expelling and avoiding disagreeable reflections and images of distress, or to prepare for misfortune and death, by familiarizing ourselves to the ideas and images of pain and mortality? After having exposed some of the idle customs practised by the monarchs of the east, the Stoic proceeds.

“ *Stoic.* As to the prohibition of the name of death in your presence, did you likewise prohibit it in the public and private histories of your kingdom? were the writings of your subjects as complaisant to you as their conversation? or, if they were, could you expect the same subserviency in the moralists of other nations? and, above all, would the free-born spirit of our philosophy crouch to you, like that of the wretches you commanded?

“ *Mogul.* I did not expect this.

“ *Stoic.* If you did, had you guarded likewise against the thoughts of all the approaches to dissolution, as well as dissolution itself? did you forbid, with the name of death, the name of all things connected with it, its various ministers, instruments, and means?

“ *Mogul.* No.

“ *Stoic.* Were the slaves that stood before the cowardly monarch as careful of pronouncing the word misery as death? did they never say any thing of famine, pestilence, or sword? were the numberless train of diseases unmentioned or unknown? were, in short, all the various accidents that destroy the human species utterly concealed and kept from view?

“ *Mogul.* This was impossible.

“ *Stoic.* Then it was likewise impossible that you should be free from this fear; since, of the infinite variety of avenues that lead to this formidable evil, you had, according to your own confession, shut up only two.

“ *Mogul.* Well, this was however something.

“ *Stoic.*

“ *Stoic.* No; directly contrary: and I may assert farther, that if you had shut up not only two but a million, your case would have only been the more deplorable.

“ *Mogul.* Though your sect has been always famous for paradoxes, yet surely this is a stranger one than has ever yet been maintained.

“ *Stoic.* As strange as it is, I make no doubt but that if you had attended, like other mortals, to the feeling of your own heart, and the view of human misfortunes, you would have seen it verified a thousand times. For, as exalted as your station was, I suppose it was not always free from danger and vexation.

“ *Mogul.* Probably.

“ *Stoic.* Then this danger and vexation, whenever it happened, was always doubled to you above the rest of your fellow-creatures. But if it was not free from vexation, so neither was it free from disease.

“ *Mogul.* No.

“ *Stoic.* Then this disease likewise had not only every possible aggravation that illness itself could have, but was also increased an hundred-fold, by the dreadful apprehensions it brought along with it of an evil that was so terrible, that you durst not hear it mentioned.

“ *Mogul.* But why must all this be augmented to me, more than to any other man?

“ *Stoic.* Because it was sudden and unlooked-for; and because it happened to one who had neither been used to bear misfortunes, nor reflect on them. I will explain what I mean to you by a very celebrated example, which yet probably may not have come to your knowledge, because the word death is in the story.—When the news of his son's death was brought to Athenagoras, his only lamentation was, “ I knew that I begot him mortal.” But now the frantic and unmanly grief of a Mogul on this occasion, his wild aspect, and indecent eruptions, his rent purple, his ravings and despair——

“ *Mogul.* Hold! who told you of all this?

“ *Stoic.* Experience, as well as reason; from both which I am assured, that men of your complexion are the reverse of the philosopher just mentioned; and on the death of their fa-

yourite child, act as if they thought they had begot him immortal. And now on comparison of these two sorts of men, it is easy to discover who has taken the best way to happiness.

“*Mogul.* So easy, that I see you have already determined how I would have acted in distress, and that it is impossible for one of my cast to be as easy under affliction as your philosopher.

“*Stoic.* True; for let us depend upon it, that all sudden evils are the most terrible; that they always lessen in proportion as they are reflected on; and that every man who is prepared for a misfortune has half overcome it; that this is not only a doctrine of the Grecian school, but that it is equally true both in the east and the west; and that the man who neglects it is equally unhappy, whether he be Stoic or Mogul.”

We could wish that the characters our author hath introduced were, in general, better known; and that the subjects of their conversation were less trite, and more universally interesting. In giving this intimation, however, it is but just to mention the limited extent of our author's design.

“If, in the execution of this work, says he, I can select some critical and important parts in the lives of some remarkable persons; if I can make them speak in a manner suitable to their character and dignity; if I can draw the reader's attention by a certain spirit and embellishment proper to the narration; and if, in the conclusion, I can collect some useful point of doctrine for the conduct of human life; I shall then have done all that my present plan admits of.” It is certain we have no right to expect more than is promised; but though this may be sufficient to justify the author in the eyes of a candid critic, we are apprehensive something farther may be required of him, if he expects to engage, in any considerable degree, the attention and applause of the public.

In the following extract from the fourteenth dialogue, our author makes Lucian plead against the furious zealot, Melinlius*, on the impropriety of engaging persecution, defamation, or calumny on the side of Christianity.

* Melinlius was a Catholic Writer of the tenth century, who wrote a book, on purpose to collect all the pagan calumnies thrown upon Christianity; but wrote it in so angry and peevish a manner, that, by a fate not uncommon to such furious bigots, he laid himself open to all the censure he had cast upon the Heathens, and became himself as violent a calumniator as any mentioned in his work.

“*Lucian.*

" *Lucian.* The defaming either particular persons or communities, by such groundless and ridiculous stories as those just now mentioned, is, you say, one of the blackest and most complicated crimes that can be thought of.

" *Mellinius.* True.

" *Lucian.* And yet, of all parties of men, none have been more guilty of this crime than the Christians.

" *Mellinius.* What is that to me?

" *Lucian.* Something; because you are of that sect. But more; because of all Christians, none have been more guilty of it than Mellinius.—You remember your famous work *de Obtricatoribus Paganis*, &c.

" *Mellinius.* I should hardly forget a thing which I hope does honour to my memory, and is the principal action of my life.

" *Lucian.* You will recollect then, that I have there the honour to be distinguished as the capital object of your spleen, and am singled out from much more illustrious Heathens with this remarkable testimony in my favour: (viz.) "God, the revenger of wickedness, punished the blasphemy of Lucian by a most cruel and shameful death; for he caused him to be torn in pieces by dogs: wherefore let us leave him in this mangled condition here, not at all doubting, but he will be eternally mangled hereafter." But because no words can be so expressive as your own, I have always reckoned them in the number of those few things that are more particularly worthy to be remembered; take them as follows: *Deus vindex scelerum Luciani rabiem mortis feritate & turpitudine compensavit. Fecit enim ut vicus a canibus dilaceraretur: Quare illum sic dilaceratum, atque in æternum aliter dilacerandum, enicandumque relinquamus.*

" *Mellinius.* You are very fair and punctual in the citation; I wish you prove so in your comment upon it. Proceed.

" *Lucian.* My comment I think is not severe, when I say, that there seems to be no possible aggravation of the crime you mentioned which does not belong to this. For, in the first place, you have propagated an idle and ridiculous story, and for which there is not the least foundation in all antiquity. Then you have rashly made God the author of an imaginary punishment, which required not his agency, if it had been real.

real. And to finish all, you have most charitably consigned me to eternal torments, and that too with a certain grace and manner, which one can never sufficiently admire.

“ *Mellinius*. I must own there seems to be something of warmth and indiscretion in this charge, but which may be perhaps owing rather to my temper, than design.

“ *Lucian*. Indeed, from the specimen now given of your temper, there is scarce any thing of this nature but may be imputed to it. Yet your own charge against the heathens might have taught you to solve it better: as amongst *them*, so amongst *you*, it was a common and prevalent fashion to blacken an enemy; and not only Mellinius, but his whole fraternity, had encouraged it, as a thing expedient and useful to the common cause.—You see yonder, at a small distance, in as deep dispute as ourselves, and not improbably on the same subject, the emperor Julian, and a zealous father of the church. That father has assured posterity, that Julian, in his last moments, took the blood from his wound, and threw it up against heaven, with this impious defiance, (*viz.* “Galilean, thou hast conquered.” And yet we know from one who attended that emperor in his last unfortunate expedition, and who has freely recorded his faults, that he died in the most calm and philosophic manner, without any marks of resentment, either against God or man.—Go now and boast for what crime nature formed the choler! and consider whether it be yet time to receive succours from infidelity!

“ *Mellinius*. So, I perceive you are resolved to let me see that you are sensible of your superiority, and that the mercy once mentioned, is not now to be expected.

“ *Lucian*. No; for that is due not to the proud, but to the humble, of which number Mellinius certainly never was one. I must now therefore insist, that the excuse which might be urged in favour of some other men, can never be granted to you.

“ *Mellinius*. And so, because I am not a proper object of this indulgence, you will now change its nature, and, in the true spirit of Lucian, endeavour to convert it into gall.

“ *Lucian*. You will not accuse *me* of that, though I call *you*, when you hear farther what I am going to say: for comes from your own scripture and your own comments.

“ *Mellinius*

" *Mellinius.* Yet this would not have been the first time that both our own scripture and our own comments have been polluted, in passing through such hands as yours.

" *Lucian.* You will judge from what follows, whether it be so again. — The poor Heathens, left to the dim twilight of reason, thought it right to hate their enemies; and in consequence of that, did them frequently as much mischief as they could.

" *Mellinius.* True.

" *Lucian.* But ye Christians, ennobled by a sublimer principle, think it right to love your enemies, and return good for evil.

Mellinius. Certainly no two truths can be more unquestionable than these.

" *Lucian.* If we therefore abused and calumniated your sect, it was in some measure excusable upon our principles, when we thought your doctrines subversive of our religion, and destructive to the community. But when *you*, on the contrary, abused and calumniated us, it was a sort of apostacy from your faith, and a desertion of that great principle for which your master died. And yet how in all ages you have contended with us in the vile arts of detraction, I suppose I need not any longer insist on."

The author of these dialogues acquaints us, that they have lain by him in manuscript several years; a circumstance which, though it speaks favourably as to the writer's modesty, we cannot help thinking unfavourable to the reception of his work. Performances, that are so long in making their appearance, are expected to be particularly important, elegant, and correct. The motive also which he assigns for publishing them now *, is such a one as, we should naturally think, should have inclined him to suppress them; as it cannot be doubted but they lie under very great disadvantages, by having been so recently preceded by the ingenious and elegant dialogues of Lord Lyttelton and Mr. Hurd †.

* This motive is the favourable reception of Lord Lyttelton's Dialogues; for our account of which, see Review, Vol. XXII. p. 409.

† See Review, Vol. XXVI. p. 35.

Christianity true Deism. Addressed to the younger Clergy of the Church of England. By Misophenax. 8vo. 1s. 6d. Griffiths.

THAT the disbelief of a religious system, in a country where it is publicly professed, should expose a man to popular odium, is not at all to be wondered at. To call in question the public religion has, in all ages and nations, been attended with the same, often with a severer fate; even where the most corrupt and barbarous superstitions have happened to be established by law. The wisdom and excellency of the Christian institution, its happy influence upon the best interests of society and human nature, the able and judicious apologies which have been wrote in its defence, and the many great names in the learned and philosophical world, who have not been ashamed to profess, nor refused to become advocates for it; are circumstances which greatly, and may we not say justly, increase the general odium which has been thrown upon infidelity. Wherever the marks of unfairness and disingenuity of mind appear, they will not fail to excite the disapprobation of all good men; and the enemies of our holy religion must not pronounce the world uncharitable, in censuring every thing of this kind.

But whatever kind or degree of crime the disbelief of Christianity may involve in it; and however it may be an evidence of defect in the moral dispositions of the mind, (as in too many instances it certainly is) we cannot help thinking it a strange abuse of words, not to say an extremely dangerous and pernicious one, to distinguish an invidious character by the name of *DEIST*; an appellation, in its primary and original meaning, of most honourable import; and which ought never to be connected with any thing which may justly be esteemed impious or immoral. And though it may be truly said, that the use of words is arbitrary; and that where a word has obtained a general acceptance, and is universally understood in the same sense, no ill consequences can arise from it; we are nevertheless of opinion, that this abuse of the term *DEIST* is particularly calculated to mislead unwary minds; to confound their judgments in things of the highest importance; and to lead them into conclusions which may be of the worst consequence.

To use the words which a noble writer and philosopher has introduced into one of his conversation-pieces;—"Averse

as we are to the cause of *Theism*, or name of DEIST, when taken in a sense exclusive of Revelation; we consider still, that in strictness, the root of all is THEISM; and that to be a settled Christian, it is necessary to be first of all a good THEIST: for *Theism* can only be opposed to *Polytheism* or *Atheism*. Nor have we patience to hear the name of DEIST (the highest of all names) decried, and set in opposition to *Christianity*: as if our religion was a kind of *Magic*, which depended not on the belief of a single Supreme Being: or as if the firm and rational belief of such a Being, on philosophical grounds, was an improper qualification for believing any thing further. Excellent presumption for those who naturally incline to the disbelief of Revelation; or who, thro' vanity, affect a freedom of this kind *."

The judicious author of the little treatise now before us, which he has very properly called CHRISTIANITY TRUE DEISM, seems to be sensible of the great abuse and impropriety, of which the above celebrated writer complains; and has very well contributed his part to the recovery of the word *Deist*, from its unnatural and perverted, to its original, just, and honourable signification.

His plan is, *First*, to state the true notion of *Deism*; and, *Secondly*, to give a general view of Christianity, as contained in the Scriptures; from the discussion of which two points he hopes it will appear, that the *Deist*, however he may be vilified and aspersed, is not far from the kingdom of Heaven; that he is not, nor can be, a bad man, or an enemy to *Christianity*: and moreover, that no man can be a true Christian, unless he be well-grounded in the principles of *Deism*.

"The *Deist*, says our Author, firmly believes that a Being, all-wise, powerful, and good, must have first made the world; and that the same power, wisdom, and goodness still preserve and govern it." *Deism* is here directly opposed to *Atheism* only, which supposes that the world was made by chance, and that it is left to chance to preserve and govern it. It is evident, upon the first view of this subject, that upon the principle of *Atheism*, there can be no such thing as religion at all; and that it is a scheme of philosophy, which, if it does not totally destroy, must of necessity have an extremely bad influence upon the interests of virtue and morality; as it takes away the most powerful motives to virtue; and sets aside all idea of obligation, duty, and law.

* Shaftesbury's Moralists, part 1, sect. 2.

Atheism therefore is not only an irreligious, but an immoral scheme. On the contrary, *Deism*, or the belief of an independent, intelligent Being, who created and presides over the universe he has made, lays a foundation for religious regard: and if it should further appear, that this independent Being is wise and benevolent; that he is continually exercising a wise, just, and gracious government over his creatures; communicating happiness to them according to their several natures and capacities; and, by the immutable counsels of his providence, over-ruling and conducting all things to the universal good; then is there a foundation for religion of a most amiable and liberal kind, and such as will have a most powerful and extensive influence in favour of Virtue and good manners. *Deism* therefore must be considered as the great basis of all religion; and it is, at least, probable, that a *Deist* will be a good man: and if Christianity be a scheme of religion which supposes the existence of GOD; asserts his universal righteous providence; and is, in its constitution and genius, friendly to the interests of virtue, it is likewise probable, that a *sound Deist* will be no enemy to Christianity; and consequently, as our Saviour says, *is not far from the kingdom of Heaven.*"

There is another point of light in which we could have wished our author to have considered *Deism*, viz. as the belief of ONE *supreme intelligent Cause*, in opposition to *Polytheism*; or the belief of *two, three, or more Supreme Beings*. *Deism* is not more distinct from *Atheism*, than it is from *Polytheism*; and though the latter does not, like the former, destroy all religion, yet so much does it distract and confound the minds of men, and so wide an avenue does it open to a variety of idolatries and superstitions, that it most certainly injures pure religion; and was, in fact, the source of those numerous evils and corruptions, of which our Author so much complains, in the heathen world. Admitting that the great multitude of the pagan deities were not considered in the same point of dignity and authority with the Supreme DEITY, but as subordinate agents and ministers; still they were represented to the generality of the people as the proper objects of worship, and divine honours; which naturally withdrew the attention of mens minds from *him who is over all*, and who, as the source of all good, is the sole object of supreme worship; and as these inferior deities were frequently represented to be revengeful, cruel, lascivious, abominably wicked, and addicted to the worst of human vices; the considering these as worthy objects of religious homage naturally led them

them to a corrupt and barbarous method of worship; cherished the most savage dispositions in their breasts; darkened their natural sense of good and evil; sunk them into the lowest state of vice and ignorance; and only prepared them to be more perfectly enslaved by their priests and leaders, who found their account in such a system of religion. *Deism* therefore, as opposed to *Polytheism*, and asserting the existence and providence of *only One* eternal, powerful, wise, and benevolent Mind, is a scheme highly favourable to true religion and virtue; and most perfectly consistent with the institution of Christianity, whose fundamental principle is, *There is but ONE GOD.*

That there were *DEISTS* of this sort in the heathen world, who believed the *unity* of *GOD*, who emancipated themselves from the grosser errors of paganism, who entertained very pure apprehensions of the divine perfections, and gave many wise and excellent instructions for the conduct of human life, may be acknowledged: but, notwithstanding all this, they outwardly conformed to the rites of paganism; and gave the sanction of their example to those follies and superstitions of their countrymen, which in their hearts they despised, and knew to be attended with the worst effects. Our Author thinks, “that in this they were very justifiable on the score of prudence and self-preservation; and that it was no more than a prudent compliance, which conciliated the tempers of men towards them, and obtained a more favourable hearing to such things as were of real importance.” But in this we differ from him; and think we cannot help perceiving, in his instance, the ill effect of a religious establishment on a mind, upon the whole, enlarged and open, sensible and honest. Compliance, obedience, accommodation, and such-like prudent, self-preserving virtues, are well taught, and generally well-practised, in most religious establishments: but we will be free to say, that one instance of spirited opposition to the errors of the times, and the corruptions of true religion, even from a *few* wise and good men, would be attended with more solid advantages to the best interests of mankind, than a whole life of compliance and time-serving prudence. Such passive principles are of all others the greatest enemies to reformation. If our worthy and venerable ancestors had acted upon such views, we should have been still in darkness: and till the time comes, when spirit and honesty shall get the better of timidity and compliance, all hopes of farther reformation must be at a distance.

Our worthy Author excusing us in this digression, we with pleasure recommend our readers to attend him through the latter part of his plan; wherein, having already stated the notion of *Deism*, and presented the state of it in the heathen world; he considers *Deism under divine revelation*, and gives a general view of *Christianity*, as contained in the Scriptures. This part of the treatise is introduced with an account of the state of religion before the publishing of Christianity. It is observed, that the *Jewish dispensation*, though a very ceremonious one, was instituted to preserve the doctrines of pure *Deism* from being entirely lost in the *Polytheism* of the neighbouring nations; that the succeeding *prophets* among the *Jews*, were eminent *Deists*, of superior rank, and higher authority to those in the heathen world; and who, not by complying with, but by exclaiming against the corruptions of their countrymen, explaining the nature of true religion, and recommending the practice of virtue and moral goodness, were the instruments of Providence in preserving the knowledge and worship of the true God among that people, in opposition to idolatry: and indeed it might have been said, that the great design of the Supreme Being, in the whole œconomy of his providence amongst mankind, from the beginning, was to accomplish this great end; and to prepare men for that more perfect state of pure and improved DEISM, which was to be introduced by the institution of JESUS CHRIST. The Author now proceeds to his general view of Christianity; in which he considers,

1. The Author of Christianity, his spirit and character:
2. His chief employment, or the principal object of his preaching and ministry.
3. The liberty he asserted, and the advantages accruing from it.

The sentiments throughout the whole of this part are sensible and rational: the view that is given of the gospel and its first founder; of its constitution and genius; of its morality; of its peculiar doctrines; of the proper manner in which it ought to be studied and examined; and the spirit of true moderation and freedom in which it is wrote, will, we are persuaded, be generally acceptable to thinking and inquisitive men. From the whole, we are ourselves convinced, that *Christianity is true Deism*; that it is the purest system of the knowledge and worship of God; and that therefore a rational belief in God is the best preparation for receiving Christianity.

Christianity. In a state of natural religion, as *good Deists*, we acknowledge and worship the *one only true God*; wherein we cease to be *Atheists* or *Polytheists*: as Christians, we are still *Deists*, with this difference, that we not only acknowledge God, but JESUS CHRIST, whom God has sent.

We dismiss this Article with acquainting our Readers, that this little pamphlet is introduced with a very sensible preface, and a dedication to the younger clergy of the church of England, in which are many things that deserve their attention.

A short Introduction to English Grammar: With critical Notes.
8vo. 3s. Boards. Millar.

THE public is indebted for this judicious performance to the ingenious and learned Dr. Lowth. It was originally intended merely for a private and domestic use; and the chief design of it, is, to explain the general principles of grammar, in as clear and intelligible a manner as possible. Accordingly the Author avoids all disquisitions, which have more of subtilty than of usefulness in them; in his definitions he sometimes prefers ease and perspicuity to logical exactness; complies with the common divisions, as far as truth and reason permit; and retains the known and received terms, except in one or two instances, where others offered themselves, which seemed much more significant. In a word, his *Introduction* is calculated for the use of the learner, not excluding even the lowest class. Those, who would enter more deeply into the subject, will find it treated, as Dr. Lowth justly observes, with the greatest acuteness of investigation, perspicuity of explication, and elegance of method, in a treatise entitled HERMES, by JAMES HARRIS, Esq; the most beautiful and perfect example of analysis that has been exhibited since the days of ARISTOTLE:—Of this work we had the pleasure of giving an ample account in the VIth volume of our Review, p. 129.

“ The following short system, says Dr. Lowth, is proposed only as an essay upon a subject, though of little esteem, yet of no small importance; and in which the want of something better adapted to real use and practice, than what we have at present*, seems to be generally acknowledged. If

* When this was written, the ingenious Mr. Priestly's tract on this subject, which we recommended in our Review for January last, had not appeared.

those, who are qualified to judge of such matters, and do not look upon them as beneath their notice, shall so far approve of it, as to think it worth a revival, and capable of being improved into something really useful; their remarks and assistance shall be received with all proper deference and acknowledgment."

Such are the modest terms in which our Author expresses himself in regard to his performance. In his preface there are some very sensible and pertinent observations on the English language, which, during the last two hundred years, has been much cultivated, considerably polished and refined, and greatly enlarged in extent and compass: its force and energy, its variety, richness, and elegance, have been tried with good success, in verse and in prose, upon all subjects, and in every kind of style; but whatever other improvements it may have received, it hath made no advances in grammatical accuracy.

It is now about fifty years since Dr. Swift made a public remonstrance, addressed to the earl of Oxford, of the imperfect state of our language; alleging, in particular, *that in many instances it offended against every part of grammar.* The justness of this complaint has never been questioned; and yet no effectual method has hitherto been taken to redress the grievance of which he complains.

Dr. Lowth, in considering this charge, observes, if it means that the English language, as it is spoken by the politest part of the nation, and as it stands in the writings of our most approved authors, oftentimes offends against every part of grammar, the charge, he is afraid, is true. If it farther implies, that our language is in its nature irregular and capricious; not subject, or not easily reducible to a system of rules; in this respect, he is persuaded, the charge is wholly without foundation. The English language, we are told, is perhaps, of all the present European languages, by much the most simple in its form and construction; accordingly, our grammarians have thought it hardly worth while to give us any thing like a regular and systematical syntax.

It is not owing then to any peculiar irregularity or difficulty of our language, that the general practice both of speaking and writing it, is chargeable with inaccuracy. It is not the language, our Author observes, but the practice that is in fault. The truth is, grammar is very much neglected among us; and it is not the difficulty of the language, but, on the contrary,

contrary, the simplicity and facility of it, that occasions this neglect. Were the language less easy and simple, we should find ourselves under a necessity of studying it with more care and attention. But as it is, we take it for granted, that we have a competent knowledge and skill, and are able to acquit ourselves properly in our own native tongue: a faculty solely acquired by use, conducted by habit, and tried by the ear, carries us on without reflection; we meet with no rubs or difficulties in our way, or we do not perceive them; we find ourselves able to go on without rules, and we do not so much as suspect that we stand in need of them.

A grammatical study of our own language makes no part of the ordinary method of instruction which we pass through in our childhood; and it is very seldom that we apply ourselves to it afterward. And yet the want of it will not be effectually supplied by any other advantage whatsoever. Much practice in the polite world, and a general acquaintance with the best authors, are good helps, but, alone, will hardly be sufficient: we have writers who have enjoyed these advantages in their full extent, and yet cannot be recommended as models of an accurate style. Much less then will what is commonly called learning serve the purpose; that is, a critical knowledge of ancient languages, and much reading of ancient authors: the greatest critic and most able grammarian of the last age, we are told, when he came to apply his learning and his criticism to an English author, was frequently at a loss in matters of ordinary use and common construction in his own *vernacular idiom*.

“The principal design of a grammar of any language, says our Author, is, to teach us to express ourselves with propriety in that language, and to be able to judge of every phrase and form of construction, whether it be right or not. The plain way of doing this, is to lay down rules, and to illustrate them by examples. But besides shewing what is right, the matter may be farther explained by pointing out what is wrong. I will not take upon me to say, whether we have any grammar that sufficiently performs the first part: but the latter method here called in, as subservient to the former, may perhaps be found in this case to be, of the two, the more useful and effectual manner of instruction.

“Besides this principal design of grammar in our own language, there is a secondary use to which it may be applied, and which, I think, is not attended to as it deserves. A good foundation in the general principles of grammar is, in

the first place, necessary for all those who are initiated in a learned education; and for all others likewise, who shall have occasion to furnish themselves with the knowledge of modern languages. Universal grammar cannot be taught abstractedly: it must be done with reference to some language already known, in which the terms are to be explained, and the rules exemplified. The learner is supposed to be unacquainted with all but his own native tongue; and in what other, consistently with reason and common-sense, would you go about to explain it to him? When he has a competent knowledge of the main principles, the common terms, the general rules, the whole subject and business of grammar, exemplified in his own language, he then will apply himself with great advantage to any foreign language, whether ancient or modern. To enter at once upon the science of grammar, and the study of a foreign language, is to encounter two difficulties together, each of which would be much lessened by being taken separately, and in its proper order. For these plain reasons, a competent grammatical knowledge of our own language is the true foundation upon which all literature, properly so called, ought to be raised. If this method were adopted in our schools; if children were first taught the common principles of grammar by some short and clear system of *English* grammar, which happily, by its simplicity and facility, is perhaps of all others the fittest for such a purpose, they would have some notion of what they were going about, when they should enter into the *Latin* grammar; and would hardly be engaged so many years, as they now are, in that most irksome and difficult part of literature, with so much labour of the memory, and with so little assistance of the understanding.—A design somewhat of this kind gave occasion to the following little system, intended merely for a private and domestic use."

What our Author has here advanced, with so much modesty and good sense, will, we are persuaded, be readily assented to by every candid and unprejudiced reader; and yet, such is the amazing force of influence and custom, that little or no attention is given to the study of the English language, in this country, either in public or private places of education. It is, indeed, astonishing, that, in so enlightened an age, and in a country eminently distinguished by the noblest privileges, the plain dictates of reason and common sense should be over-ruled and borne down by custom, in a point of such importance to public welfare, as that of education.

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When one considers that our youth, in general, are employed for so many years in the dull drudgery of learning the Greek and Latin languages, while the study of our own, nay, what is still worse, while the study of almost every thing else that can contribute to form a gentleman, a good citizen, or a Christian, is entirely neglected, it is impossible not to be filled with the deepest concern, and earnestly to wish for a REFORMATION.

We shall conclude this article with observing, that our Author's *critical Notes* clearly prove the charge of inaccuracy brought against our language as it subsists in practice, and shew the necessity of investigating the principles of it, and studying it grammatically, if we would attain to a due degree of skill in it. It evidently appears from them, that our best authors have been guilty of palpable errors in point of grammar. The examples, which the Doctor gives, are such as occurred in reading, without any very curious or methodical examinations; and, he justly observes, they might easily have been much increased in number by any one, who had leisure or phlegm enough to have gone through a regular course of reading with this particular view. They are sufficient, however, to answer the purpose intended, viz. to evince the necessity of the study of grammar in our own language, and to admonish those who set up for Authors among us, that they would do well to consider this part of learning as an object not altogether beneath their regard.

The natural History of the Horse. To which is added, that of the Ass, Bull, Cow, Ox, Sheep, Goat, and Swine. With accurate Descriptions of their several Parts. And full Directions for breeding, feeding, and improving those useful Creatures. Translated from the French of the celebrated M. de Buffon. 8vo. 5s. in boards. Griffiths.

NATURAL History has always been considered as a useful and instructive science, as it enlarges our ideas, by making us acquainted with the nature and properties of the many objects that surround us; and accordingly many authors, in different parts of Europe, have exerted their talents in elucidating a subject so beneficial to society. Among these the famous M. de Buffon, and his coadjutor M. Daubenton, have distinguished themselves, and blended the cu-
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rious with the useful Parts of this science; and as they have formed no system, but followed nature closely in every particular, they have exploded a multitude of errors committed by other authors, in support of a favourite hypothesis, and sufficiently shewn, that it is not by contracting the sphere of nature within a narrow circle, but by extending it to immensity, that we can obtain a true knowledge of her proceedings. "The views of the illustrious * author of nature," says M. de Buffon, "are not to be fathomed, by attributing to him our ideas: instead of curtailing the limits of his power, they must be widened, and extended to immensity. We are to consider nothing impossible; we are to imagine every thing, and to suppose that whatever can does exist. Ambiguous species, irregular productions, anomalous beings, will then cease to stagger us, and will be found, in the infinite order of things, as necessary as others. They fill up the intervals of the chain; they form the links, the intermediate points, and also indicate the extremities. These beings are, to the human mind, valuable and singular copies, in which nature, though apparently less consistent with her usual method, shews herself more openly; in which we may perceive marks and characters, denoting her ends to be much more general than our views; and that, as she does nothing in vain, she also does nothing with the designs we impute to her."

On such extensive principles, unbiassed by system, or the authority of any other writer, the natural history of M. de Buffon is executed; and, at the same time, all the particulars relating to each species of animals, that have the least tendency to improve its qualities, or display its character, are carefully enumerated.

As a specimen of this large work, the piece before us, containing the natural histories of some of the most useful animals in nature, is published, and contains complete treatises on the horse, ass, horned cattle, sheep, goats, and swine, in which the manner of breeding, fattening, and improving these valuable creatures is particularly explained, and a great variety of curious questions relative to their nature and properties are discussed, and satisfactorily answered.

The degeneracy of horses has been long known, and several methods have been taken to prevent it. It is apparent, that these differences proceed from the air and food; but the

* We do not remember ever to have seen this inadequate epithet applied to the Supreme Benefactor,

only method of preventing it is by crossing the breed. Our author's reasoning will throw considerable light upon this practice.

"Nature," he observes, "has, in every species, a general prototype, after which each individual is formed: this, in the realization, degenerates or improves from circumstances: so that with regard to certain qualities, there is apparently a capricious variation in the succession of individuals, and, at the same time, a remarkable stability in the whole species. The first horse, for instance, was the external model, and internal mould, by which all horses that have ever existed have been formed: but this model, of which we only know the copies, may, by the communication of form, and by its increase, have undergone some disadvantageous changes, or, on the other hand, received improvement. The original form wholly subsists in each individual. But though there are millions of these individuals, not two of them are, in every particular, exactly alike, nor consequently any one of them the same with the model from whence it received its form. This difference, which at once demonstrates how far nature is from fixing any thing absolutely, and the infinite variations she spreads through her works, is seen in the human race, in every species of animals and vegetables, and, in a word, in every series of beings. But what deserves attention is, that the model of beauty and goodness seems distributed throughout the whole earth, every climate affording only a portion; and this continually degenerating, unless re-united with another portion from some distant country: so that to have good grain, beautiful flowers, &c. the seeds must be changed, and never sown in the soil that produced them. In the same manner, to have fine horses, &c. foreign stallions must be given to native mares, or foreign mares to native stallions: for otherwise, the mother will so powerfully influence the form, as to cause an apparent degeneracy: the form remains, but disfigured by many dissimilar lineaments. Whereas, let the breed be mixed, and constantly renewed by foreign species, and the form will advance towards perfection, and recruited nature display her choicest productions.

"The general reason for these effects does not belong to this place; yet we may be permitted to mention the conjectures which at first offer themselves. Experience shews, that animals, or vegetables, transported from a remote climate, often degenerate, and sometimes greatly improve, in a small time;

time; I mean within a very few generations. That this is the effect of a difference of climate and aliment, is easy to conceive: and, in length of time, the influence of these two causes must render such animals exempt from, or susceptible of certain affections and distempers. Their temperament must gradually alter; the formation, which partly depends on the aliment, and partly on the quality of the juices, must also undergo a change in the succession of a few generations. This change in the first generation is almost imperceptible, as the two animals, the male and female, which we suppose to be the progenitors of the species, had obtained their full shape and constitution before they were brought from their native country: and that however a new climate and food may change their temperament, they cannot act on the solid and organical parts, so as to alter their shape; especially if they had attained their full growth: consequently, in the first generation, there will be no disadvantageous change; no degeneracy in the first production of these animals; the impression of the model will be exact. At the instant of their birth, there will be no radical defect; but the young animal, during its weak and tender state, will feel the influences of the climate. They will make other different impressions on him, than they did on his full-grown sire and dam. Those of the aliment will be much greater, and act on the organical parts during their growth, so as to vitiate a little the original form, and produce germs of imperfections, which will very sensibly appear in a second generation, when the parent, besides its own defects, I mean those it derives from its growth, has also the defects of the second generation, which will be then more strongly marked: and at the third generation, the defects of the second and third stock, caused by the influence of the climate and aliment, being again combined with those of the present influence in the growth, will become so palpable, as to obliterate the marks of the original stock; so that these animals of foreign extraction will have nothing foreign in them, but be exactly similar to the natives. Spanish or Barb-Horses, whose breed are thus managed in France, very often at the second; and always at the third, become so entirely French horses, that, instead of preserving the breed, there is a necessity of crossing and renewing it at every generation, by importing Barb and Spanish horses for the use of native mares. And it is very remarkable, that this manner of renewing the breed, which is only in part, or as it were by halves, has a much better effect than if the renovation was total. A horse and mare of Spain will not, in France, produce such fine
horses

horses as a Spanish stallion with a mare of the country. This, however, will be easily comprehended, if we consider, that when a stallion and mare of different countries are put together, the defects of both are compensated. Every climate, by its own influences, and those of the food, imparts a certain conformation, which is faulty through some excess or defect. But in a hot climate there will be an excess of fire, in a cold climate there will be a defect, and *vice versa*. So that, by joining animals of these opposite climates, the excess of the one supplies the defects of the other. And as that reaches nearest to perfection in nature, which has the fewest faults, and the most perfect forms being only such as have the fewest deformities, the produce of two animals, whose defects are exactly balanced, will be the most perfect production of that kind. And this equality is the most accurately adjusted, the more distant the countries are, or rather the more opposite the climates natural to the two animals are to each other. The compound result is the more perfect, as the excesses or defects of the stallion's constitution are more opposite to the excesses and defects of the mare."

These observations of our author sufficiently shew, that the long pedigrees of horses, displayed with so much ostentation, prove the very reverse of what they are intended to prove; for it is evident, that the farther any horse is removed from the first production between a foreign stallion and a native mare, so much greater its defects will be; and consequently, a horse will be better in proportion to the shortness of his pedigree. A great variety of other remarks, equally useful and entertaining, are interspersed in the natural history of the horse, and which are therefore recommended to the perusal of every lover of that generous animal.

In the natural history of the As's, M. de Buffon has discussed one of the most curious questions in natural history, namely, the degeneration of animals. He asks, whether the horse and the ass are originated from the same stock, or whether they are not and have not ever been different animals? This curious question he has answered, by considering nature in a new point of view. He very justly observes, that those animals which produce together individuals capable of producing others, are of the same species, while those that produce together only such individuals as are defective and barren, are of different species. And as the mule, produced between the horse and the ass, is not capable of propagation, these two animals are of different species.

In the natural history of the Ox, M. de Buffon has advanced a philosophical hypothesis, which seems to deserve attention, as it tends to elucidate the course of nature with regard to the food of different animals; and as the thought is new, we shall insert it for the satisfaction of the reader.

“ The surface of the earth,” says this ingenious naturalist, “ decked in its verdure, is the inexhaustible and common source from whence man and beast derive their subsistence: whatever lives in nature, lives on what vegetates; and vegetables, in their turn, live on whatever has lived and vegetated. It is impossible to live without destroying; and indeed it is only by the destruction of beings that animals can subsist themselves, and propagate their species. God, in creating the first individual of each species of animal and vegetable, has not only given a form to the dust of the earth, but has rendered it living and animated, by inclosing in each individual a greater or lesser quantity of active principles, of organical molecular, living, indistructible, and common to all organised beings. These molecular pass from body to body, and equally contribute to present life, and the continuation of life, to the nutrition and growth of each individual; and after the dissolution of the body, after it is reduced to ashes, these organical molecular, on which death has no power, survive, circulate in the universe, and pass into other beings, bringing with them nourishment and life. Thus every production, every renovation, every increment by generation, by nutrition, by development, supposes a preceding destruction, a conversion of substance, an accession of those organical molecular, which do not multiply, but ever subsisting in an equal number, render nature always equally full of life, the earth equally peopled, and equally shining in the original glory conferred on it by its Creator.

“ Considering therefore beings in general, the total of the quantity of life is perpetually the same; and however death may appear to destroy every thing, it destroys no part of that primitive life which is common to all organized beings: death, like all other subordinate and subaltern powers, attacks only individuals, strikes only the surface, destroys only the form; he makes no impression on the substance, and, instead of injuring nature, causes it to shine with greater lustre by his depredations. If nature permits death to cut down individuals, and, in process of time, to destroy them, in order to shew her superiority to death and time, to exercise her ever-active power, manifest her fulness by her fecundity, and to
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BUFFÓN's Natural History.

make of the universe, by the reproduction and renewal of beings, a theatre ever crowded, a spectacle ever new: yet she never permits death to annihilate the species.

“ That beings may succeed each other, it is necessary that there be a destruction among them; in order to the nourishment and subsistence of animals, they destroy vegetables or other animals, and the quantity of life continuing ever the same, after as well as before the destruction, it seems to be indifferent to nature, how much such or such a species is destroyed; yet, like a provident mother, in the midst of her inexhaustible abundance, she has limited the expence, and prevented any waste, by implanting the carnivorous instinct in very few animals; and even these voracious species she has reduced to a small number of individuals, multiplying, at the same time, both the species and individuals of those which feed on herbage; and, in vegetables, she seems to have been profuse, both with regard to the number and fertility of the species. Perhaps man has not a little contributed to second her views, with regard to maintaining, and even establishing, this order upon earth; for in the sea that indifference, we supposed above, is conspicuous; all species there being more or less voracious, living on themselves or others. They are perpetually preying on, without ever destroying, each other; because the fecundity is equal to the depredation, and the whole consumption increases the reproduction.

“ Man is known to exercise his power over the creatures in a lord-like manner; those, whose flesh pleases his taste, he has selected, made them domestic slaves, multiplied them beyond what nature would herself have done, formed of them numerous herds and flocks, and, by his care to bring them into being, he seems to be entitled to the power of slaying them for his use; but this power, this right, he extends far beyond his wants: for, exclusive of those species which he has tamed, and disposes of at pleasure, he also makes war on the wild creatures, birds, and fishes. Instead of confining himself to those of the climate in which he lives, he travels far from home, he even visits the seas for new dainties, and all nature seems hardly sufficient to satisfy his intemperance, and the inconstant variety of his appetites. Man consumes, he alone swallows, more flesh than all the beasts together devour; thus is he the greatest destroyer, and even more from wantonness than necessity. Instead of enjoying, with moderation, the good things within his power; instead of liberally distributing them, instead of repairing when he destroys,
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and renewing when he annihilates, the man of substance places his whole glory in consuming; he prides himself in destroying more in one day, at his table, than would afford a comfortable subsistence to several families. Thus he exercises his tyrannical power equally over animals and men; others pining with hunger and toil, only to satisfy the insatiable appetite, and the still more insatiable vanity of this man; who, while he is destroying others by want, is destroying himself by his excesses.

“ Yet man, like the beasts, might live on vegetables; for flesh, however analogous it may be to flesh, does not afford better nourishment than grain, pulse, or bread. True nourishment, that which contributes to the nutrition, the growth, and the subsistence, is not that inanimate matter which seems to constitute the texture of the flesh or the herb, but the organical molecule contained in the one or the other; as the ox, which feeds on grass, acquires as much flesh as man, or any other carnivorous animal. The only real difference between aliments is this, that an equal quantity of flesh, corn, and grain, contains many more organical molecules than grass, the leaves, roots, and other parts of vegetables, as we have ascertained from infusions made with these different substances: so that man, and those beasts whose stomachs and intestines are not of a capacity to receive a very large quantity of aliments, could not hold a sufficiency of grass to furnish the quantity of organical molecule necessary to their nutrition. And it is on this account, that man and the other animals, which have but one stomach, can only subsist on flesh or corn, which contain, in a small volume, a very large quantity of the nutritious organical molecule; but the ox, and other ruminating animals, which have several stomachs, particularly one very large, and which will consequently contain a large volume of grass, find it sufficient to furnish the necessary quantity of organical molecule for their nourishment, growth, and multiplication. Here the quantity compensates for the quality of the nourishment, which, in effect, is the same; it is the same substance, the same organical molecule, by which the ox, man, and all animals are nourished.”

It would extend this article far beyond the bounds allotted it, to enumerate the many curious remarks contained in this treatise; we are therefore persuaded that the reader, if he has any taste for natural history, or any regard for, or interest in, the animals described in this work, will thank us for recommending it to his perusal.

Conclusion

Conclusion of the Account of the Life and Writings of Henry Fielding, Esq; See our last Appendix, published this Month.

WE are now arrived at the second grand epoch of Mr. Fielding's genius, when, as Mr. Murphy remarks, all his faculties were in perfect unison, and conspired to produce a complete work. "It, says he, we consider *Tom Jones* in the same light in which the ablest critics have examined the *Iliad*, the *Aeneid*, and the *Paradise Lost*, namely, with a view to the fable, the manners, the sentiments, and the style, we shall find it standing the test of the severest criticism. In the first place, the action has that unity, which is the boast of the great models of composition; it turns upon a single event, attended with many circumstances, and many subordinate incidents, which seem, in the progress of the work, to perplex, to entangle, and to involve the whole in difficulties, and lead on the reader's imagination, with an eagerness of curiosity, through scenes of prodigious variety, till at length the different intricacies and complications of the fable are explained after the same gradual manner in which they had been worked up to a crisis: incident arises out of incident: the seeds of every thing that shoots up are laid [sown] with a judicious hand, and whatever occurs in the latter part of the story, seems naturally to grow out of those passages which preceded; so that, upon the whole, the business with great propriety and probability works itself up into various embarrassments, and then afterwards, by a regular series of events, clears itself from all impediments, and brings itself inevitably to a conclusion; like a river, which, in its progress, foams amongst fragments of rocks, and for a while seems pent up by unsurmountable oppositions; then angrily dashes for a while, then plunges under ground into caverns, and runs a subterraneous course, till at length it breaks out again, meanders round the country, and with a clear placid stream flows gently into the ocean. By this artful management, our Author has given us the perfection of fable; which, as the writers upon the subject have justly observed, consists in such obstacles to retard the final issue of the whole, as shall at least, in their consequences, accelerate the catastrophe, and bring it evidently and necessarily to that period only, which, in the nature of things, could arise from it; so that the action could not remain in suspense any longer, but must naturally close and determine itself.—

“ In the execution of this plan, thus regular and uniform, what a variety of humorous scenes, descriptions, and characters has our Author found means to incorporate with the principal action; and this too, without distracting the reader’s attention with objects foreign to his subject, or weakening the general interest by a multiplicity of episodical events. Still observing the grand essential rule of unity in the design, I believe no Author has introduced a greater diversity of characters, or displayed them more fully, or in more various attitudes. *Allworthy* is the most amiable picture of a man who does honour to his species: in his own heart he finds constant propensities to the most benevolent and generous actions, and his understanding conducts him with discretion in the performance of whatever his goodness suggests to him. And though it is apparent that the Author laboured this portrait *con amore*, and meant to offer it to mankind as a just object of imitation, he has soberly restrained himself within the bounds of probability, nay, it may be said, of strict truth; as in the general opinion, he is supposed to have copied here the features of a worthy character still in being. Nothing can be more entertaining than *WESTERN*; his rustic manners, his natural undisciplined honesty, his half-enlightened understanding, with the self-pleasing shrewdness which accompanies it, and the bias of his mind to mistaken politics, are all delineated with precision and fine humour. The sisters of those two gentlemen are aptly introduced, and give rise to many agreeable scenes. *Tom Jones* will at all times be a fine lesson to young men of good tendencies to virtue, who yet suffer the impetuosity of their passions to hurry them away. *Thwackum* and *Squire* are excellently opposed to each other; the former is a well-drawn picture of a *divine*, who is neglectful of the moral part of his character, and ostentatiously talks of religion and grace; the latter is a strong ridicule of those, who have high ideas of the dignity of our nature, and of the native beauty of virtue, without owning any obligations of conduct from religion. In short, all the characters down to *Partridge*, and even to a maid or an hestler at an inn, are drawn with truth and humour: and indeed they abound so much, and are so often brought forward in a dramatic manner, that every thing may be said to lie here in action; every thing has MANNERS; and the very manners which belong to it in human life. They look, they act, they speak to our imaginations just as they appear to us in the world. The SENTIMENTS which they utter, are peculiarly annexed to their habits, passions, and ideas; which

is what poetical propriety requires; and, to the honour of the author it must be said, that, whenever he addresses us in person, he is always in the interests of virtue and religion, and inspires, in a strain of moral reflection, a true love of goodness, and honour, with a just detestation of imposture, hypocrisy, and all specious pretences to uprightness."

Mr. Murphy now enters on a disquisition concerning that species of writing called the *mock-epic*; and into an enquiry relating to the genius and writings of *Monf. de Marivaux*; whom he compares with Mr. Fielding, and justly gives the preference and the palm to the latter; from whose eminence in all the great essentials of composition, in fable, character, sentiment, and elocution, united with a rich invention, a fine imagination, an enlightened judgment, and a lively wit, our Author ventures to decide his character, and to pronounce him the *English CERVANTES*.

"Thus we have traced our author in his progress to the time when the vigour of his mind was in its full growth of perfection; from this period it sunk, but by slow degrees, into a decline: *Amelia*, which succeeded *Tom Jones* in about four years, has indeed the marks of genius, but of a genius beginning to fall into its decay. The author's invention in this performance does not appear to have lost its fertility; his judgment too seems as strong as ever; but the warmth of imagination is abated; and in his land skips or his scenes of life, Mr. Fielding is no longer the colourist he was before. The personages of the piece delight too much in narrative, and their characters have not those touches of singularity, those specific differences, which are so beautifully marked in our Author's former works: of course the humour, which consists in happy delineations of the caprices and predominant foibles of the human mind, loses here its high flavour and relish. And yet *Amelia* holds the same proportion to *Tom Jones*, that the *Odyssey* of *Homer* bears, in the estimation of *Longinus*, to the *Iliad*. A fine vein of morality runs thro' the whole; many of the situations are affecting and tender; the sentiments are delicate; and upon the whole, it is the *Odyssey*, the moral and pathetic work of Henry Fielding.

"While he was planning and executing this piece, it should be remembered, that he was distracted by that multiplicity of avocations, which surround a public magistrate; and his constitution, now greatly impaired and enfeebled, was labouring under attacks of the gout, which were, of course, severer than ever. However, the activity of his

mind was not to be subdued. One literary pursuit was no sooner over, than fresh game arose. A periodical paper, under the title of *The Covent Garden Journal*, by Sir Alexander Drawcansir, Knight, and Censor General of Great Britain, was immediately set on foot. It was published twice in every week, viz. on *Tuesday* and *Saturday*, and conducted so much to the entertainment of the public, for a twelvemonth together, that it was at length felt with a general regret that the author's health did not enable him to persist in the undertaking any longer. Soon after this work was dropt, our Author's whole frame of body was so entirely shattered by continual inroads of complicated disorders, and the incessant fatigue of business in his office, that, by the advice of his physicians, he was obliged to set out for Lisbon, to try if there was any restorative quality in the more genial air of that climate. Even in this distressful condition, his imagination still continued making its strongest efforts to display itself; and the last gleams of his wit and humour faintly sparkled in the account he left behind him of his voyage to that place. About two months after his arrival at Lisbon, he yielded his last breath, in the year 1754, and in the forty-eighth year of his age.

“ He left behind him (for he married a second time) a wife, and four children, three of which are still living, and are now training up under the care of their uncle, with the aid of a very generous donation, given annually by Ralph Allen, Esq; for that purpose.”

Thus was closed a course of disappointment, distress, vexation, infirmity, and study: for with each of these his life was variously chequered, and, perhaps, in stronger proportions than has been the lot of many. “ Shall we now, says our biographer, after the manner of the *Egyptian* ritual, frame a public accusation against his memory, or shall we rather suffer him to pass by quietly, and rest in peace among the departed? The former method would gratify malevolence, more especially if we stated facts with aggravation, or discoloured them a little by misrepresentation, and then, from premises injuriously established, drew, with a pretended reluctance, a few conclusions to the utter destruction of his moral character. But the candid reader will recollect that the charge of venality never ceases to be exhibited against abilities in distress, which was our author's lot in the first part of his life, and that the first magistrate for Westminster is ever liable to imputations; for
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an answer to which we refer to a passage in the *Voyage to Lisbon*, and a note annexed to it. Page 463, vol. IV. of the present Edition."

The indignation with which he there throws the dishonour from him will plead in his behalf with every candid mind; more particularly when it is considered as the declaration of a dying man. "It will therefore, adds Mr. Murphy, be the more humane and generous office, to set down to the account of slander and defamation a great part of that abuse which was discharged against him by his enemies, in his life-time; deducing, however, from the whole this useful lesson, That quick and warm passions should be early controuled, and that dissipation and extravagant pleasures are the most dangerous palliatives that can be found for disappointments and vexations in the first stages of life. We have seen how Mr. Fielding very soon squandered away his small patrimony, which, with economy, might have procured him independence; we have seen how he ruined, into the bargain, a constitution, which, in its original texture, seemed formed to last much longer. When illness and indigence were once let in upon him, he no longer remained the master of his own actions; and that nice delicacy of conduct, which alone constitutes and preserves a character, was occasionally obliged to give way. When he was not under the immediate urgency of want, they, who were intimate with him, are ready to aver, that he had a mind greatly superior to any thing mean or little; when his finances were exhausted, he was not the most elegant in his choice of the means to redress himself, and he would instantly exhibit a farce or a puppet-show in the Haymarket theatre, which was wholly inconsistent with the profession he had embarked in. But his intimates can witness how much his pride suffered, when he was forced into measures of this kind; no man having a juster sense of propriety, or more honourable ideas of the employment of an author and a scholar."

Our biographer now gives us the following very brief description of Mr. Fielding's person. "He was in stature rather rising above six feet; his frame of body large, and remarkably robust, till the gout had broke the vigour of his constitution. Considering the esteem he was in with all the artists, it is somewhat extraordinary that no portrait of him had ever been made. He had often promised to sit to his friend Hogarth, for whose good qualities and excellent genius he always entertained so high an esteem, that he has left

us in his writings many beautiful memorials of his affection : unluckily, however, it so fell out that no picture of him was ever drawn ; but yet, as if it was intended that some traces of his countenance should be perpetuated, and that too by the very artist whom our author preferred to all others, after Mr. Hogarth had long laboured to try if he could bring out any likeness of him from images existing in his own fancy ; and just as he was despairing of success, for want of some rule to go by in the dimensions and outlines of the face, fortune threw the grand *desideratum* in the way. A lady, with a pair of scissors, had cut a profile, which gave the distances and proportions of his face sufficiently to restore his lost ideas of him. Glad of an opportunity of paying his last tribute to the memory of an author whom he admired, Mr. Hogarth caught at this out-line with pleasure, and worked with all the attachment of friendship, till he finished that excellent drawing, which stands at the head of this work, and recalls to all, who have seen the original, a corresponding image of the man."

To the foregoing anecdote, our biographer adds a sketch of his admired author's mind, of which the following extract will, with propriety, close our abstract of this ingenious memoir. "The passions of Henry Fielding were, as the poet expresses it, *tremblingly alive all o'er* : whatever he desired, he desired ardently ; he was alike impatient of disappointment, or ill-usage, and the same quickness of sensibility rendered him elate in prosperity, and overflowing with gratitude at every instance of friendship or generosity : steady in his private attachments, his affection was warm, sincere, and vehement ; in his resentments he was manly, but temperate, seldom breaking out in his writings into gratifications of ill-humour, or personal satire. It is to the honour of those whom he loved, that he had too much penetration to be deceived in their characters ; and it is to the advantage of his enemies, that he was above passionate attacks upon them. Open, unbounded, and social in his temper, he knew no love of money ; but inclining to excess even in his very virtues, he pushed his contempt of avarice into the opposite extreme of imprudence and prodigality. When young in life he had a moderate estate, he soon suffered hospitality to devour it ; and when in the latter end of his days he had an income of four or five hundred a year, he knew no use of money, but to keep his table open to those who had been his friends when young, and had impaired their own fortunes. A sense of honour he had as lively and delicate as most men, but some-

times his passions were too turbulent for it, or rather his necessities were too pressing; in all cases where delicacy was departed from, his friends know how his own feelings reprimanded him. The interests of virtue and religion he never betrayed; the former is amiably enforced in his works; and, for the defence of the latter, he had projected a laborious answer to the posthumous philosophy of Bolingbroke; and the preparation he had made for it of long extracts and arguments from the fathers and the most eminent writers of controversy, is still extant in the hands of his brother. In short, our author was unhappy, but not vicious in his nature; in his understanding lively, yet solid; rich in invention, yet a lover of real science; an observer of mankind, yet a scholar of enlarged reading; a spirited enemy, yet an indefatigable friend; a satirist of vice and evil manners, yet a lover of mankind; an useful citizen, a polished and instructive wit; and a magistrate zealous for the order and welfare of the community which he served."

We are now arrived at the close of Mr. Murphy's Critical Essay on the life and genius of Henry Fielding; in which the ingenious biographer has not deviated from the custom of those who write the life of a favourite author, in displaying his good qualities to the best advantage, and drawing a friendly veil over his failings. In truth, there is a sort of justice as well as generosity in this conduct; for surely the smallest return we can make for the pleasure or profit we have received from the labours of an excellent writer, is a candid and grateful respect for his memory. The public is very little concerned in the private vices of a private individual; which therefore ought rather to be buried in eternal oblivion, than to be preserved in the records of malice, in prejudice to that fair fame, which is the prize of genius, and the natural reward of merit.

We shall conclude this article with a brief mention of the several pieces which are reprinted in this edition.

The first volume, of the quarto size, contains part of Mr. Fielding's dramatic writings; among which the *Miser*, the *Lottery*, the *Mock-Doctor*, the *Virgin Unmasked*, and *Tom Thumb*, are still favourite entertainments with the Public.

In the second volume, we have the remainder of the dramatic pieces, the *Life of Jonathan Wild the Great*, a *Journey from this World to the next*, the admirable JOSEPH

ANDREWS, the preface to *David Simple*, and the preface to the familiar *Letters between the principal characters in David Simple*, &c.

Volume the third comprehends that most excellent and most perfect of all our Author's writings, the history of *Tam Jones*; together with a few detached papers; with the numbers of the *True Patriot*, and the *Jacobite's Journal*,

The fourth volume contains *Amelia*, the *Voyage to Lisbon*, the *Covent Garden Journals*, the *Enquiry into the increase of Robbers*, &c. and some small pieces of inferior note. The novel entitled *Amelia*, is, in this edition, printed from a copy corrected by the Author's own hand; the exceptionable passages which inadvertency had thrown out, are here retrenched; and the work, upon the whole (says the Editor) will be found nearer to perfection than it was in its original state.

We have already observed, in the first part of this article (see Review for May, p. 365.) that the contents of the octavo edition of Mr. Fielding's works are the same with those of the edition in quarto: and that both are embellished with the ingenious Mr. Hogarth's sketch of the Author.

* The Adventures of David Simple, and the Familiar Letters, were the production of our Author's sister, Mrs. Sarah Fielding. See Review for May, p. 365.

A Letter to the Rev. Dr. Samuel Chandler, from the Writer of the History of the Man after God's own heart. Small Octavo. 1 s. 6 d. Freeman.

Literary disputes are generally continued till all, but the disputants themselves, are heartily tired of the controversy. Men are naturally so tenacious of their opinions, that they are seldom convinced, even when they have been confuted; and if in the rage of contest, the still small voice of candour should chance to be heard, it is soon lost in the clamours of over-bearing pride, and arrogant self-sufficiency.

We will not say that this is altogether the case with respect to the late revived controversy concerning the moral character of David king of Israel; but it appears to us, that
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the Author of the History of the Man after God's own Heart, is rather over-tenacious in thus prolonging an exhausted debate: in which, as is too often the case, the subject in agitation gives way to private altercation, and personal animosity.

Dr. Chandler had replied at large to all the objections brought by this anonymous writer against the conduct of king David; and if he failed to vindicate his hero in every article of the impeachment, he had, however, sufficiently cleared him from many of them. But the Doctor's opponent appears very little disposed to allow the validity of any thing advanced by the learned advocate on the other side the question. He still endeavours to support his charge against the son of Jesse, in every point; so that the contest between these violent antagonists seems to be, *who shall run the greatest lengths of opposition*: and perhaps the fairest inference to be drawn from this extremity of contention, is the conclusion usually made on such occasions, by judicious by-standers, *that the truth lies between them*. And we may venture to add, that if both parties would reciprocally make a few honest concessions, most of this kind of controversies (we might perhaps have said all kinds) might be brought to a speedy conclusion; much to the satisfaction of the moderate and the impartial, of all parties and persuasions.

As the Doctor had, it must be confessed, rudely attacked the Historian, in his review of that writer's performance, the latter seems resolved to balance accounts with him; and, accordingly, he has, in this letter, treated the Doctor very cavalierly: frequently affecting to laugh at him; to retort upon him his own sarcasms; and even to turn his abilities, his superior learning, his Greek and his Hebrew, into ridicule. He sets out with some rough strictures on the Doctor's manner of waging literary war; hints something about scolding and fish-women; and derides the bulk of his antagonist's performance, which he compares with his own: a little David, opposed by an enormous Goliath.

The *Reviewer* of the *History* (for by this title we shall sometimes distinguish the reverend Writer) having intimated a supposition that the Historian had borrowed his principal objections against David, from Bayle and Morgan, the objector here replies, "that tho' he does not expect to be credited by a man whose zeal hath eaten him up, he hopes the moderate part of mankind will believe his
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solemn declarations, that he knows no more of Morgan than the name—and that he entertained a dislike to the conduct of king David, before he had an opportunity of seeing Bayle, whose criticisms, adds he, if the expression may be allowed, he in great measure anticipated.”

We shall pass over our Author's creed, which he gives us, p. 19—21; and which he has carefully wrapped up in the language of sacred scripture;—and come to the argumentative parts of his letter: of which we shall only collect some of those which we apprehend to be the most considerable, either in regard to the subject, or to the manner in which the points are treated by the Letter-writer.

The Reviewer had expatiated on the generosity of David's views in rescuing the town of Keilah from the Philistine invaders. This exploit, the Doctor thought, ‘might have drawn one word of commendation from the very candid historian;’—‘It shall,’ says the Historian, ‘have all the commendation to which it is entitled from your own representation of the action.’

“Dissatisfied with the writer's saying that David hoped to make it a garrison for himself, you add, ‘I believe David was in hopes to have dwelt in safety there, after the deliverance he had obtained for the citizens, as he had thereby purchased their friendship and protection.’ But he could not hope to make it a garrison, because he knew he had not men enough for that purpose, as appears from his conduct; because when he had sure information of the treachery they intended him, he abandoned the city, as not able to curb the inhabitants; and retired to the wilderness.’

“This passage alone is amply sufficient to confirm the reality of David's rebellious intentions; it is therefore worth analysing. That he delivered this city from the depredations of the Philistines is granted: that he by this action thought to purchase the friendship of the inhabitants, you acknowledge: the use he intended to convert this friendship to, is the point to be ascertained. Saul was advancing to suppress him. You, Sir, say, that he hoped to have dwelt in safety at Keilah: but that, not having men sufficient to awe the inhabitants, their concurrence was necessary. Had he seduced them from their allegiance, and obtained the expected protection, he would have deprived Saul of this city; which city the author humbly imagined might
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have been considered as a garrison. You will undoubtedly again urge the old plea of his providing only for his personal safety, against his malignant persecutor. But, Sir, his intended retention of a city to secure that safety, was a flagrant rebellious intention. Had he gained this one city, as his strength increased, he would have concluded as many more as he could have procured, necessary for his preservation; until he had monopolized the whole country, agreeable to the grant of Samuel, which would then have justified the usurpation. But balked in the first step by the loyalty, miscalled treachery, of the Keilites, he evacuated the town, having lost the recompense of his labour, and with his men *went whithersoever they could go.*"

There is some appearance of acuteness in this reasoning, and also in the Letter-writer's suggestions concerning the adventures at Engedi and Maon. "On what account Saul entered the cave, says our Author, is not worth much Hebrew: your exposition may stand undisturbed by the writer, if you think the discourse between David and his men in so quiet a recess, and the cutting off a piece of Saul's robe, (hardly performed with the neatness of a taylor's shears) might not disturb a man with all his senses awake. To invalidate the motive alleged by the writer for David's not killing Saul, founded on the unlikelihood of the Jews accepting for their king a man who should embue his hands in the blood of the Lord's anointed, you reply, 'but surely if this be a good reason, it will hold as strongly against his rebelling against Saul, and by force of arms disputing the crown with him; for what reasonable hopes could he entertain, that the Jews would receive for their king, a man who should dare to rise up in rebellion against the Lord's anointed, and with a company of banditti and ruffians, by disputing the crown with him, endeavour to snatch it impiously from his head? especially as a rebellion against a prince is an actual attempt upon his life, and when successful, generally issues in his destruction.' There is one consideration which will obviate this plea, which is, that though successful rebellion, which then changes its name, generally terminates in the destruction of the vanquished; yet that destruction is greatly altered in appearance, when a prince falls in the common distresses of open warfare, and when by private assassination. This, Sir! you insist on, in a notable manner, in the case of Uriah."

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“There may be yet another motive hinted for his not killing Saul. You will not allow the supposition that Saul strayed far from his men when he entered the cave: think then, Sir, what chance for escape David and his small corps would have had, if Saul had been missing! if he had been observed to enter the cave without coming out again! and if upon search he had been there found murdered!”

The affair of Nabal and his beautiful wife, comes next upon the carpet; but as what has been advanced on either side, concerning this notable adventure, is chiefly conjectural, and inconclusive, we shall pass from this point, to what is here said relating to the two instances of David's generously sparing the life of Saul; and which the Historian had supposed to be only different relations of the same fact. This notion was smartly encountered by the Reviewer, who accurately stated the striking opposition of circumstances in the two relations. These different circumstances, however, says the Letter-writer, though not altogether reconcilable, are not altogether so variable as you intend they should appear. To instance the first in your contrast, adds he: “you oppose David's being in the wilderness of Engedi in one relation, to his being in the wilderness of Ziph in the other. While we remain satisfied with names, to be sure Ziph and Engedi are not the same: nothing can be clearer. But it would be of advantage to your argument to give the distance of these two places; for in the maps and accounts of Judea, Ziph, Hachilah, Maon, Carmel, and Engedi, appear to have been in the neighbourhood of each other. Now in England, where any forest or heath is common to several bordering towns, it will have several local names at each, respectively.” It is therefore more than probable, that the wilderness between Ziph and Engedi, might at each place obtain each name; and be generally known by either. Though David, therefore, is represented at this period, as making several movements, in the strong holds in the wood, &c. they appear to have been within the compass of this wilderness of Ziph, or Engedi.

“Your third reason, in the Engedi column, of Saul's being alone, and strayed from his men, had been previously denied by you, and termed a ‘silly supposition;’ it therefore cannot now be very wise. The Author does not pretend to harmonize any more of them; the identity of place; the general similitude of the actions; differing only in relative circumstances; the small interval of time that must have been between them, occupied only by the story of Nabal; the

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abrupt introduction of the second relation, after this story, without proper connexion; and the total silence in it of all reference or allusion to a recent adventure so strikingly similar! still seem to argue a strange repetition!"

The conduct of David, while he lived under the protection of Achish king of Gath, will, we apprehend, for ever remain extremely problematical. We intimated some doubt that our brother reviewer had not clearly vindicated his hero, in regard to this part of his history; and the Letter-writer has not omitted to avail himself of the insufficiency of the Doctor's defence of David's ambiguous purpose in accompanying the Philistines in their expedition against the Hebrews. Had it not *fortunately* happened, as Dr. Chandler observes, that the jealousy of the Philistines prevented his proceeding with them, his *prudence, gratitude, and integrity*, would, indeed, have been put to a *severe and difficult trial*! It appears he must, in that case, have acted as an enemy to his country, or as the betrayer of his benefactor: but what his real intentions were, is impossible for us to determine; and candor will lead our conjectures towards the most favourable construction.

In remarking on the Reviewer's vindication of David's slaughter of the Amalekites, who, taking advantage of his absence, had ravaged and plundered Ziklag, our Historian seems to have lost sight of the moderation he elsewhere assumes; and descends, in the bitterness of spirit, to the following unwarrantable personality; for which we think he himself deserves an equal severity of reprehension. "The Author is unwilling," says he, addressing himself to the Doctor, "to ascribe your apologies for Jewish cruelties, to a natural barbarity of disposition in you; it is rather deducible from another source: you have read these annals until blood is familiar to you; and your ideas of right and wrong are absolutely confounded."——This is such an aspersions of the spirit and tendency of the Old Testament-writings, and such an uncharitable imputation upon the character of the learned Reviewer, as no provocation from his antagonist can warrant. Here, we are persuaded, even the boldest of our Historian's partizans will at least join with us in allowing, that *indeed he has gone too far**, to give it
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* Nor does this bitter reflection seem altogether consistent with what the writer declares, p. 101. that notwithstanding Dr. Chandler

the mildest expression. But we leave him in good hands : if the Doctor chuses to take any farther notice of him.

In answer to the Reviewer's palliation of his hero's procedure in the unhappy affair of Uriah, which we cannot but look upon as one of the most unadvised parts of his elaborate performance, his opponent has the following observations.

"Adulterers, as you say, were to be punished with death. True. Will a holy person then, deliberately, influence another with him to incur this penalty? Deliberation is insisted on: since had David and Bathsheba been casually together, a sudden gust of passion might, as you say it did, hurry him away without allowing him time for deliberation. But this was not the case. The temptation was distant, so that, though his passion was fired with the sight, he had not only time for recollection, but was also amply provided with the means of cooling it again, at home. But neither did he make use of either of these opportunities!—he sent and enquired after this woman whom he saw bathing;—found she was the wife of one of his officers, but—nevertheless caused her to be brought to him, as every one knows! Let any impartial person decide what right David has to the excuse of being hurried into a precipitate gratification of his passion! and whether this was not a crime peculiarly aggravated by previous deliberate steps?

"Even after all that you have hitherto urged in justification of David's character, it was thought hardly possible, Sir, for you to extract a compliment to it, out of this greatest acknowledged crime he ever committed! Yet have you address enough to perform it! You trace the necessity of Uriah's death, as the only means to save the other parties; and then ask, 'but how was Uriah to be got rid of? Poison, assassination, or a false charge of treason, or some secret way of destruction, were the methods that the eastern princes were well acquainted with. David was above them all, and had a kind of generosity even in his very crimes. He causes him to fall in the bed of honour, gloriously fighting against

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dler has dealt so sharply by him, yet he retains not the least trace of resentment on that account. In short, our Author might have spared the reflection which he has immediately subjoined to the above—that "he is too well acquainted with the nature of religious zeal, not to make allowances for the violence of its operations"—for, it is pretty apparent that there are other kinds of zeal, as well as religious, which are likewise somewhat violent in their operations.

the enemies of his king and country.' Generous David! incomparable apologist!

“*And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die.* What an amiable quality is generosity!”

We look upon the ironical sarcasms, in the close of these strictures, as some of the smartest strokes in the Letter-writer's performance. His antagonist might have been less effectually refuted by as many pages of argumentation as there are words in these two very expressive notes of admiration.—The Doctor's colouring seems, indeed, a little too high in this place.

The Historian then goes on to animadvert on what the Reviewer has offered in relation to the following points in the present controversy, *viz.* David's giving up seven of Saul's posterity to be hanged by the Gibeonites—His sin in numbering the people—The conduct of Nathan the prophet, in respect to the rebellion of Adonijah—The imprecations in the psalms—and David's dying charge to Solomon, in regard to the punishment of Shimei and Joab.

Among the Letter-writer's remarks on these subjects, are some that appear to merit his opponent's attention; while others, which breathe more of the spirit of cavilling than of argument, deserve little notice: such, for instance, as the sneers in p. 89 at our common translation of the bible, and at the Doctor's admitting its use and authority in some parts of this controversy, while he rejects it in others.—This is so unfair, and so impertinent, that barely to mention the circumstance is enough, we apprehend, to shew its impropriety.

As the Reviewer, and probably others, have drawn harsh conclusions against the Historian's principles in respect to christianity, from the acrimony of his attack upon the character of king David, and of the Jewish prophets, we find some *professions* concerning this matter toward the conclusion of the present performance, an extract of which may gratify the curiosity of our readers.

“You have been pleased, Sir, says our Author, to attribute to the writer a latent intention of subverting the Gospel constitution: and have indeed framed an ingenious chain of deductions for that purpose; which however will not be employed, unless by yourself. The Lord Jesus Christ, it is true, is frequently termed *the son of David*: but with what degree of propriety yourself shall judge. You establish,
that

that—"the seed is always reckoned by the males, and not the females of a family, and (that) the name in a father's house could only be preserved by the male descendants."—in which respect Jesus Christ was *not* a son of David: therefore this connexion is destroyed.

"The doctrines of christianity, especially the preceptive ones, taken from his own mouth, cannot to all appearance be affected by insisting on the character of David, whether good or bad; right sorry would this author be if they rested on any such dependance. The divine tendency of these doctrines is so manifest; they are so refined in their own nature, that they will ever claim the most exalted reverence from mankind, to them and to their glorious publisher, independent on all foreign contingencies; on all former narrow tenets, and superstitious rites; which he has so totally superseded among his professors: and that they ever may is the sincere prayer of this abused writer. He therefore hopes an acquittal from this part of his indictment."

How far these professions are sincere, it would not become us to determine; but we cannot help dissenting from this writer's opinion, that christianity cannot be affected by such controversies as this, concerning the character of king David; as we are firmly persuaded, that the connection between the Old and New Testament is so inseparable, that whatever tends to weaken the authority of the one, must infallibly impair the foundation of the other. However, on his own supposition, we shall take leave of this writer with a hint of advice, *viz.* that as we have no mean opinion of his abilities, (whatever may be thought of his learning) we should be glad to see them more usefully employed.

We are not sorry, therefore, to find him concluding with the following sensible declaration, *viz.* "Religious contest is most disagreeable of all other: since it has ever been least decisive; and most incentive of those propensities which the genuine dictates of pure religion directly tend to suppress. The writer, therefore, at the same time that he drops this controversy, has no present intention ever more to engage in any of the like nature."

Before we entirely close this article, it may not be improper to mention the Author's *postscript*, in which he has treated Dr. Patten's miserable vindication of David with becoming spirit and contempt; at the same time that he does justice to the candour of Mr. Harwood, author of *the Conversion of a Deist*: in the appendix to which, Mr. Harwood had inserted some Remarks on the History of the Man after God's own Heart.

Mathematics.

Mathematics. With Eleven Copper-plates. By the late Rev. Mr. William West of Exeter. Revised by John Rowe. 3s. in boards. Richardson.

THIS small manual, of which every page shows the hand of a master, is a posthumous work; and is published for the benefit of the Author's widow, by the ingenious Mr. Rowe, who some years since obliged the world with *An Introduction to the Doctrine of Fluxions* *. The Editor informs us, that the present publication was selected from several mathematical papers, written at different times, few of which were finished, and none perhaps ever intended for public inspection:

The first five pages contain a short introduction to the fluxionary calculus; the following thirty-eight, respecting the application of that doctrine to the solution of problems *de maximis et minimis*; in which Mr. West has rendered that useful and difficult branch of the mathematics plainer, and more easy to be understood, than we remember to have seen it done by any other Writer; and, at the same time, has demonstrated, in a very elegant manner, the common method of making the fluxion of a maximum or minimum $= 0$.

The other part of this small performance consists of twenty-four miscellaneous questions, with their solutions: several of these are very curious, and the solutions neat and elegant. But the twentieth proposition, which, from a note at the foot of the page, appears to have been written in the year 1746, is of so interesting a nature, that it deserves particular notice. It is a new method of constructing a sea-chart, in which the meridians, parallels of latitude, and rhumbs, are all truly and geometrically projected in straight lines.

It is well known, that every projection of the sphere will give true solutions to all nautical problems, but that only is properly adapted to the mariner's use, where the rhumb, or the path a ship describes in sailing, according to the direction of the compass, is represented by a straight line, because there will then be no difficulty in determining exactly the bearing of any two places, or the true course that a ship must sail from one to the other.

* See Review, Vol. XIX. p. 528.

This rectilinearity of the rhumb-line is the chief property of Mercator's projection; and, to accomplish this very thing, employed the attention of the most celebrated navigators after the invention of the compass; but was never brought to any degree of perfection, till performed by our ingenious countryman, Mr. Edward Wright: whose invention will render his name famous to all posterity.

This projection Mr. West has now perfected by the following proposition, which we shall give in his own words.

“ If a rectangular piece of paper be turned into the form of a right cylindrical tube, and a sphere be inscribed therein, so as that the axes of the sphere and cylinder coincide, or, that the equator be the line of contact between the said tube and sphere, and all the points of the spheric surface be projected or transferred to the concave surface of the tube, by right lines proceeding from the center of the sphere, and terminating in the said concave surface of the tube: and then, if the paper be opened and stretched upon a plane, it will present a chart, in which the meridians, parallels of latitude, and rhumbs are all truly and geometrically projected in right lines. Quære the Demonstration?

DEMONSTRATION.

“ With regard to the meridians, it is evident, that they are all thrown into right lines in the tube, being all parallel to its axis: and as the parallels of latitude are all projected in circles perpendicular to the said meridians; so, upon opening the tube, &c. as aforesaid, they must necessarily become right lines also. The only thing therefore that requires a demonstration is, that the rhumbs or loxodromics become right lines, when the paper tube is extended as above. In order to this, let the eye be supposed to be placed in the center of the sphere when inscribed in the tube, then every rhumb will appear to run round the concave tube in the manner of a bottle screw *in infinitum*; and the only thing to be proved is, that it keeps a parallel direction to itself every-where; or, that it makes the same angle with all the meridians; or, that the projected rhumb makes the same angle with the projected meridian, as the true rhumb makes with the true meridian on the surface of the sphere. These two angles do apparently coincide, with regard to the eye placed as aforesaid; that is, they are apparently equal to the eye in that situation; and that they are also really equal is evident from this lemma, *viz.* That the *real* and *apparent* bigness of any angle are the same, when the eye is placed perpendicularly over either of its sides,
or

or when a perpendicular, dropt from the eye to the plane of the angle, falls upon either of its sides. Now this is the very case with regard to both the angles in question; for the perpendicular from the eye falls on the angular point of the angle on the sphere; and a perpendicular from the eye falls on the meridian, which is one side of the angle on the tube: consequently, the real and apparent bigness of each of those angles is the same; and therefore, as they appear equal, they are really so. Q. E. D.

S C O L I U M.

“ It does not appear, that Mercator, or Wright, ever thought of this projection; for the meridian line here is manifestly a line of tangents; whereas, in their projection, it is a collection of secants. It may be added, that Mercator's or Wright's chart is very faulty in the bearing of places; but in this it is as true and correct as upon the globe itself. I shall therefore presume to say, that this naval planisphere, or sea-chart, is the most useful for the purposes of Navigation ever invented; it being better than Mercator's in one important respect, and equal to it in all others.

“ There are three projections of the sphere, the orthographic, the stereographic, and the nautical; the two first of these are well known to mathematicians: the last was invented for the purposes of navigation, though hitherto a very imperfect and defective invention. The errors of the plain chart are corrected, in a great measure, by Mercator's or Wright's chart; though this latter is not a true projection of the sphere in any shape; nor indeed is it pretended to be such by Mr. Wright, one of its inventors, who represents it rather to be an extension of the spherical surface upon the inner side of the concave cylinder in which it is inclosed. Suppose (*e. g.*) the globe to be so inscribed in a cylindric tube, as to touch it every-where in the equator, and consequently the axes of the globe and cylinder to coincide; then suppose the tube to be of hard and unyielding substance, as of marble or the like, and the globe to be of a soft substance, as a bladder, and to enlarge itself as that does when blown, until the globular surface becomes a cylindrical one, by applying itself to the internal or concave surface of the cylinder, both ways towards each pole; Mr. Wright supposes all the parts of the spherical surface to increase uniformly in this extension; or, so as that the degrees of longitude and latitude every-where shall still continue to bear the same just proportion to each other, *i. e.* as radius to secant of the latitude. — Whereas, the true projection (and which, I apprehend, will much better

answer the purposes of navigation than either the plain chart or Mr. Wright's) is this, *viz.* Let the sphere be inscribed in a cylindric tube, as above; and let all the parts of the spheric surface be transferred to the concave cylindric surface, by right lines drawn from the center of the sphere: the consequence of which is, that, when the cylinder is opened and spread upon a plane, the meridians, parallels, and loxodromics will be all projected in right lines, as in Mercator's or Wright's chart, but in different proportions. And I take upon me to assert, that this is the first chart, or representation of the terraqueous globe, ever yet invented, in which the meridians, parallels, and rhumbs, are justly and truly projected in right lines; for the latter cannot be so projected in Mercator."

This specimen of Mr. West's * knowledge of mathematical subjects, and of his manner of treating them, will, we doubt not, excite the curious to a perusal of the whole performance.

* It is to this gentleman the world is indebted for several sensible and pious Discourses, published some time ago, on the Lord's Prayer. See Review, Vol. XIX. p. 227.

MONTHLY CATALOGUE,

For JULY, 1762.

POLITICAL.

Art. 1. *A Letter to the Right Honourable the Earl of E*****t, on the present critical Situation of the British Ministry.* 8vo. 1s. Nicoll.

OFFERS some reasonable conjectures relating to the fatal war in Germany, the unpromising war in Portugal, the monstrous increase of the national debt, and the importance of our behaving with a proper firmness, whenever we come to settle the terms for a future peace. "If you would be great and glorious in your administration, says he, to Lord E——t, fly the steps of the late M——r, and act according to your conscience. If our arms are attended with the greatest success, without the nation's reaping the benefit of it at a peace, your reputation, like his, will blaze like a meteor for a time, and then vanish for ever. In short, my Lord, Mr. P——s maxim, in his negotiation, was, *to restore*; let yours be, *to RETAIN*."

Art. 2. *A Dissertation on the Causes of the Difficulties which occur in learning the English Tongue. With a Scheme for publishing an English Grammar and Dictionary, upon a Plan entirely new. Addressed to a certain noble Lord.* By Thomas Sheridan, A. M. 4to. 1s. 6d. Doddsley.

It is with pleasure we observe, that the cultivation of our Language is now become an object of general attention, and we think the public indebted to the ingenious Author of this Dissertation for the share he has had in exciting this attention. He has studied the English Language, for many years, with great diligence; and there is, perhaps, no person better qualified for carrying into execution the truly useful design in which he is engaged, and in the prosecution of which, we most sincerely wish him all imaginable success. We are far from thinking, however, that the execution of his plan, even in its utmost extent, will be attended with all those advantages which he so carefully enumerates; that it will, for instance, banish the Giant Corruption, with his hundred hands, from this realm of freedom, or make professing Christians real ones. If Oratory is capable of producing such effects, it is capable of doing more than our Saviour and his Apostles were able to do, tho' endowed with the power of working miracles; nay more, we will venture to say, than OMNIPOTENCE itself is capable of effecting, while men are continued in their present situation and circumstances. The extravagant and enthusiastic manner, indeed, in which Mr. Sheridan expresses himself on this head, must draw a smile from every sensible and unprejudiced Reader, who well knows, that the citadel of Corruption is not to be stormed by the *brutum fulmen* of Eloquence, nor the conduct of the libertine or hypocrite to be reformed by the noblest strains of sacred Oratory. Some indulgence, however, we acknowledge, ought to be shewn to the fond expressions of a parent, in regard to a favourite child.

Mr. Sheridan observes, that when a foreigner arrives in London, and enquires for a master to teach him the language of the country, there is no such person to be found; nor any method open to him, by which he may be assisted, in attaining a just manner of speaking English:—that the great difficulty of the English tongue lies in the pronunciation, an exactness in which, after all the pains they can take, is found to be unattainable, not only by foreigners, but by provincials.

The task in which he is employed, is to restore the first and noblest part of grammar, (*viz* Orthoepey, or the just manner of pronouncing) to its just rank and power; and to reduce Orthography to its due state of subordination; to make the spoken language, as it ought to be, the archetype; of which, the written language should be considered only as the type.

In order to this, he first traces the difficulties which lie in the way of such an undertaking, to their source; and then, by shewing how all obstacles may be removed, points out a way to the accomplishment of the design. The scheme he proposes, is to publish a dictionary, in which the true pronunciation of all the words in our

tongue, shall be pointed out, by visible and accurate marks. To effect this, one column shall exhibit the words in alphabetical order as they are written or spelt; and in another column, opposite to each word shall be marked its just pronunciation. The principle upon which this is performed, we are told, is the simplest that can be conceived. Any one of moderate capacity, may, in an hour's time, make himself master of the marks, and then he can no more mistake the pronunciation, than they who are acquainted with the notes, can mistake in reading music, or with the points, in reading Hebrew. To this Dictionary shall be prefixed, a rhetorical Grammar, for the plan of which we must refer our Readers to the Dissertation itself, which the Author concludes in the following manner.

"Upon the whole, says he, if such a Grammar and Dictionary were published, they must soon be adopted into use by all schools professing to teach English. The consequence of teaching children by one method, and one uniform system of rules, would be an uniformity of pronunciation in all so instructed. Thus might the rising generation, born and bred in different countries, and counties, no longer have a variety of dialects, but as subjects of one king, like sons of one father, have one common tongue. All natives of these realms, would be restored to their birthright in common language, which has been too long fenced in, and made the property of a few. And Foreigners would no longer be inhospitably shut out, from a communication with us in an article, so essentially necessary to the keeping up a social intercourse with us."

Whether such an uniformity of pronunciation can possibly be established, we much question; be this however as it may, such a Grammar and Dictionary as Mr. Sheridan proposes to publish, will be attended with very considerable public advantages.

Art. 3. *A new chronological Abridgment of the History of France, containing the public Transactions of that Kingdom from Clovis to Louis XIV. their Wars, Battles, Sieges, &c. their Laws, Manners, Customs, &c.* Written in French by M. Henault, President of the Court of Inquests and Requests in the Parliament of Paris; and translated into English, with additional Notes, relative chiefly to the History of England, by Mr. Nugent. 2 Vol. 8vo. 12s. Nourse.

It is observed, by a very celebrated writer, that the increasing multiplicity of facts, relative to the history of great kingdoms, will soon reduce us to the necessity of reading only abstracts and dictionaries. Fortunate will it be, both for the history and the reader, if, in that case, the nice and difficult task of abridgment should fall into the hands of writers of equal abilities with those of the author of the work before us. This performance is, indeed, so extremely well known, in the original, and has been so well received by the literary world, that it would be superfluous to take any farther notice of its merits than just to give the English Reader an idea of its plan and execution.

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The generality of chronological abridgments contain little more than the dates of births, marriages, battles, and deaths, as if intended only to exercise the memory of children. Our author engaged in a far more extensive plan; his work being neither a complete history, nor a mere chronological table of events, but a judicious mixture of both. So that, while it is calculated to gratify the curiosity of those who enquire for the dates, and succession of facts, it points out, at the same time, the foundation and progress of the French monarchy, the various revolutions in their form of government, the fundamental maxims of the state, the source of their public law, the origin of their customs, the rise and progress of the crown offices, the institution of the different courts of justice, the succession of the chief magistrates, with the names of the ministers, generals, and learned men, who flourished in that country.

Such is the president Henault's plan; in the execution of which, the attentive Reader will perceive that the inquiries of the historian have been directed by the magistrate and the statesman. He will also be agreeably instructed and entertained, by the many ingenious remarks, curious éclaircissements, and well-drawn characters, that are interspersed throughout this work. As to its form, and the Author's manner of writing, we have only to say that they have both been generally admired, and have obtained the sanction of the best critics: The King of Prussia, in particular, speaks highly of this work, in his Preface to the Memoirs of the House of Brandenburg. "It may be considered," says he, "as the substance of every thing remarkable and worthy of notice in the French history; so that, whoever is once master of this performance, may be said to be perfectly acquainted with the history of France." The same royal critic takes notice also, of the judicious author's happy talent at embellishing the dry study of chronology; notwithstanding he is, to his great honour as a writer, universally allowed to convey as much instruction, in the space of a few lines, as others in extensive dissertations.

Art. 4. *The Country-Seat; or Summer-Evening Entertainments.*
Translated from the French. 2 Vols. 12mo. 5s. bound.
Lownds.

This publication consists of a collection of amusing and romantic tales; to which is added, a short piece, entitled *The Employment of Souls after separation from the Body, a Dream*; by M. Rabener, of Dresden. The following passages may serve to shew something of the humour of this little performance. The Author dreams he is dead, and that his soul, looking on his body with as much indifference as a masquerade dress, which it had just thrown aside, "as busy in contemplating, with a truly paternal fondness, the manuscripts, those offsprings of his genius, left behind him." This contemplation, says he, was interrupted by the exclamations of my impatient heirs, who threw themselves as eagerly on my bed, as rascals on their prey. And is he really dead? cried they! Ay, God be praised.—Here, you, Harry, run quickly to the undertaker, called out one of

my nieces, who made herself sure of inheriting from me, those graces and talents which nature had denied her, and of finding in my fortune, beauty, merit, and suitors. This tender niece of mine dissolved in tears; and, with uplifted hands, cried, Ah! my poor, dear uncle! how kind! how affectionate was he to us all! Certainly he is gone to heaven, if ever man did.—But it does not become us to envy his happiness.—This was the signal for plundering: the first assault was made on my strong box; then violent hands were laid on my cloaths and furniture.—With perfect indifference I beheld the clutter, till I saw my papers were going to be examined; which put me into a terrible consternation. Every little scrap was carefully looked into; all those on which was written, *I acknowledge myself indebted to M. Rabener the sum of, &c. or Three months after date, I promise to pay to M. Rabener, the sum of, &c.* all these, I say, were laid bye with a reverential sedulity; but terrible long faces were made at some memorandums of a contrary tenour. Next came forth my manuscripts, for the fate of which I was extremely anxious; but fortunately my nephew, though he had taken his degree of Master of Arts, could make nothing of them; so that they were thrown by, as no better than waste paper." Our Author's dream has not, in this particular, turned out true; for poor Mr. Rabener's manuscripts are all gone before him. We gave some account in our Review for May, of the untimely fate of those pieces, in an extract from one of his letters to M. Gellert.

Art. 5. *Anti-Canidia: or, Superstition detected and exposed; in a Confutation of the vulgar Opinion of Witches, Spirits, Demons, &c. &c.* 8vo. 1s. Doddsley.

We owe this serious performance to the ridiculous story of the late Ghost in Cock-lane. The Author earnestly endeavours to explode the common notions of the reality of Spectres, and the power of Sorcery; and in order to this, he undertakes to shew that the Scripture no where countenances such notions; notwithstanding the Mosaiical proscription of the Black Art, the story of the Witch of Endor, &c. His observations are judicious, and might be serviceable to the common people, were his treatise to fall in their way; which is not to be expected, for they seldom purchase twelve-penny pamphlets. He has also attacked the whole army of Magick, Divination, Omens, Prognostics, Dreams, Charms, Astrology, &c. &c. and put them entirely to the rout.

Art. 6. *A Digest of the new Militia Law, which received the Royal Assent, Apr. 8, 1762.* By Richard Burn, L. L. D. 12mo. 1s. Millar.

It is sufficient to say, that this useful Digest is the work of the universally approved Author of the treatise entitled, *The Justice of Peace and Parish Officer.*

Art.

Art. 7. *A Letter from an Author to a Member of Parliament, concerning literary Property.* 8vo. 6d. Knapton.

This little treatise, which was printed in the Year 1747, is written in favour of the right of property in authors to their works; and is penned with such peculiar strength and spirit as evidently displays the hand of a mauler. We judged it proper to take notice of it at this time, not only on account of its real merit, but because the right here defended is under litigation in a court of law, and from thence has become the object of general attention among the lawyers and literati.

Art. 8. *An Enquiry into the Nature and Origin of literary Property.* 8vo. 1s. Flexney.

The intent of this ingenious and well-penned pamphlet is of a tendency quite opposite from that of the letter mentioned in the last article. This Writer endeavours to prove, that a literary copy is not susceptible of property; that if it was, it is not capable of a perpetual exclusive possession; and that such a right would be prejudicial to the advancement of letters, and of ill consequence to authors themselves. In treating of these heads, he enters very deeply into matter of law, and discovers great acuteness and controversial skill throughout the whole of the argument. As to the principles of law, we leave them to be controverted by the learned in the profession, but as far as reason is concerned, we cannot help differing in opinion from the writer; and though we admire his very shrewd and logical method of reasoning, yet we can by no means adopt his conclusions, which seem repugnant to natural reason and common justice.

Art. 9. *The Tablet, or Picture of real Life. Justly representing, as in a Looking-glass, the Virtues and Vices, Fopperies and Fooleries, Masks and Mummeries of the Age. With the true Characters of the Wise and Good. In a select Set of Essays, serious and jocose, upon the most interesting Subjects. Addressed to those who dare to think for themselves, and attempt in earnest to improve Mankind.* 8vo. 5s. Longman.

A new title to a work published in the year 1750, and recommended in the 2d vol. of our Review, p. 451. It was then entitled *The Reflector, representing human affairs as they are, and may be improved.*

Art. 10. *Sophia.* By Mrs. Charlotte Lennox. 12mo. 2 Vols. 6s. bound. Fletcher.

It is a common error, with such adventurers as meet with any degree of success, either in brandishing the goose-quill or the truncheon, to push their good luck too far, and risk a reverse of fortune by keeping the field too long. Next to the difficulty of making an honour-
able

able retreat, after a battle lost, is that of knowing how far to pursue the good fortune of conquest, and when to retire securely, to enjoy the spoils of victory. The petty acquisition, that might do honour to a novice in literature or in arms, would rather diminish than increase the reputation of a veteran practised in great achievements, and repeatedly crowned with laurels. Hence it is expected of a writer, who hath acquired any portion of literary fame, that every new work he produces should be superior to the last; and if it prove otherwise, it detracts from his general character, by just so much as its merit falls short of expectation. The current of a living Author's reputation is thus ever on the ebb or flow. To this, it may be added, that even novelty in the author, as well in the performance, is, in this novelty-loving age, become requisite to make a work of entertainment compleatly *taking*. However new the design, incidents, or model of the composition, yet, if the author hath been long known, the pre-conceived notion of the style and manner, gives the whole an old-fashioned air, and it is not quite a *new thing*, at least with the ladies; for whose use and amusement works of this kind are chiefly calculated. The disposition of the public may be imagined, in this respect, like that of a froward child, equally capricious and unaccountable. But, so it is. Mrs. Lenox, therefore, should not be disappointed if her *Sophia* does not meet with so warm a reception as the *female Quixote*, *Henrietta*, and some other of her pieces, have been honoured with. Indeed, we must confess, that this performance, consisting of a love-story, not uninteresting in point of incident, nor inelegantly written, wants, nevertheless, much of that spirit and variety which this species of composition peculiarly requires, and which are more conspicuous in some of her former works.

Art. II. *A Grammar of the Italian Language, with a copious Praxis of moral Sentences. To which is added, an English Grammar for the Use of the Italians.* By Joseph Baretti. 8vo. 4s. Hitch, &c.

If Mr. Baretti's Italian grammar has any thing to recommend it, more than those that have been already published, it is the brevity with which the principal rules are laid down: But by consulting this brevity too much, he has sometimes left the learner in the dark. In point of pronunciation, particularly, we can by no means recommend this work; nor can we approve of the Author's determination to say nothing on points where he could not lay down any unexceptionable rule. If he intended to give his grammar any superior utility, it should have conveyed more light to the learner, and not less than others. In this respect, however, those of Altieri, Veneroni, &c. are much preferable to Baretti's. In fact, this grammar is only a copy of that prefixed to his dictionary, with the addition of moral sentences, Italian and English. The Author boasts that this performance is the best of its kind that ever appeared in public; but he had ever a favourable opinion of
his

his own productions. In truth, its defects are many. He should have given a more ample explanation of the pronouns and active verbs used impersonally in Italian; the most perplexing and difficult part of the language. It is also very defective in regard to the conjugations.

The verbs are conjugated at length (the order and division of the tenses are an invention of his own) but no English is given to the Italian; which is contrary to the practice of others who pretend to teach a language: For to what purpose can a student learn by rote a verb in the language he would acquire, if he is not informed to what word it answers in his own. Mr. Barretti may suppose the students previous knowledge of grammar; but that is seldom the case, even with adults, and hardly ever with younger pupils; who, for the most part, begin to apply themselves to the study of the French or Italian, without any foundation in grammar.

But though Mr. Barretti has not acquitted himself much to our satisfaction as a grammarian, he has certainly acted the part of a good citizen, by making the services of his 'tongue-teaching countrymen' still more necessary and important.

POETICAL.

Art. 12. *The Viceroy. A Poem.* 4to. 1s. Payne, & Co.

An elegant and truly poetical panegyric on Lord Halifax, the present worthy Lord Lieutenant of Ireland.

Art. 13. *An Ode to the Right Honourable the Earl of Lincoln.* 4to. 6d. Kent.

A compliment to the Duke of Newcastle, on his retirement.—
A dry politician at the Smyrna, on seeing this ingenious little poem, exclaimed, 'Oh! that it had but come out twenty years ago.'

Art. 14. *Miscellaneous Poems.* By Elizabeth Carolina Keene. 8vo. 5s. sewed. Hooper.

Many circumstances intitle the softer sex to a more delicate treatment than our own, and therefore it is always with tenderness we look upon the productions of a female pen. If Mrs. Keene's poems shall be thought to merit the public favour from the following extract, may they enjoy it.

The FAIRY in Love.

Fairest of the virgin train,
That trip it o'er this magic plain,
Come and dance, and sing with me,
Under yonder aged tree.

There I'll tell you many a tale
Of mountain, rock, of hill and dale,

Which

Which will make you laugh with me
Under yonder aged tree.

Who is that, that I espy
Just descending from the sky?
Faith, 'tis Cupid come to see
Flirtill' beneath yon aged tree.

A little rogue! but he shall smart,
I'll take away his bow and dart;
And give them 'fore his face to thee,
Under yonder aged tree.

There we'll dance, and play, and sing,
Celebrating Pan our King;
And I'll always live with thee
Under yonder aged tree.

FLIRTILLA'S Answer.

Were I like the Paphian queen,
In beauty and majestic mien,
Flirtilla e'en would dance with thee
Under yonder aged tree.

Then I'd listen to your tale
Of mountain high, or lowly vale;
Such sweet discourse would me delight,
To be with thee from morn to night.

Ah! but Cynthia then I fear,
Lest she should chuse you for her dear;
Lest you too should inconstant prove,
And thus repay Flirtilla's Love.

Not Cupid with his keenest dart
Should ever pierce my constant heart;
For ah! already 'tis too true,
Flirtilla thinks of none but you.

Not Jove himself should rival thee,
Nor ever snatch one kiss from me;
From me no favour should he meet,
Though he were dying at my feet.

Though he descended from the sky,
In all the blaze of majesty,
My love within thy bosom lies,
With thee it lives, with thee it dies.

If then these terms you do approve,
To pass our time in mutual love,
Flirtilla gives her hand to thee,
Witness, yonder aged tree.

MEDICAL.

Art. 15 *An Account of the topical Application of the Sponge, in the Stoppage of Hamorrhages. Read before the Royal Society.* By Charles White, F. R. S. one of the Corporation of Surgeons in London, and Surgeon to the Manchester Infirmary. 8vo. 1s. Johnston.

This small pamphlet, which may prove of considerable utility, gives thirteen cases in surgery, of which nine were amputations, in evidence of the success of this application. The taking up and making ligatures on the larger vessels after amputations, being, according to the report of those who have suffered them, the most painful part of such operations, having been sometimes attended with convulsive symptoms, the locked jaw, and even death: and the agaric of the oak having proved less infallible in the subsequent hæmorrhages than was at first expected, besides the frequent difficulty of procuring the best sort, Mr. White has thought it his duty, he says, to lay this remedy before the public. The sponge should be of the best and closest kind, or the fine male sponge, and is to be cut into slices, not horizontally, according to the strata or layers of which it is composed, but perpendicularly and through them, so that each slice is to consist of several strata. After the application of such slices to the wounded vessels, a gentle compression should be made upon them, either with a linen roller, or with cross slips of good sticking-plaster. But as the price of this small yet important pamphlet, (which contains all necessary directions for the proper application of this effectual and, as it may be called, anodyne remedy) is so trifling, that we cannot suppose any decent operator will be without it, we shall only add, that it is expressed and conducted in the clear manner of a sensible writer; and that several physicians, surgeons, and pupils at Manchester are mentioned as present at the operations, who may be supposed so many evidences to the efficacy of this happy application. Besides which, our Author says, p. 48. "The sponge has never yet failed me, though I have applied it within these sixteen months to upwards of fifty patients; and have constantly used it since last Michaelmas, without ever having had recourse to the needle and ligature, except in two cases." Admitting this, we must also admit, that amputations must not only prove less painful, but less fatal than they have often been before this new application.

RELIGIOUS and CONTROVERSIAL.

Art. 16. *Devout Meditations: Or a select Collection of Observations, divine and moral. Abstracted from the Writings of the most approved Authors.* By a Gentleman. 8vo. 1s. Baldwin.

This devout medley can only be commended for the piety of the design. The author appears to be but superficially acquainted with the

the doctrines of christianity, which yet he ventures to write about, although it be only to tell us the old story, that we are commanded to believe what we neither do, nor can understand.—When will this wretched taste for Ænigmas, Acrostics, Anagrams, and Rebuses wear out?

Art. 17. *A Help to the Study of the Scriptures; or a new and compleat History of the Bible.* 12mo. 2s. 6d. Hinxman.

A pretty book for children; adorned with pretty pictures.

Art. 18. *Christ's Temptations real Facts: or a Defence of the Evangelic History; shewing, that our Lord's Temptations may be fairly and reasonably understood, as a Narrative of what was really transacted. Being an Answer to Mr. Farmer's Inquiry^a, &c.* 8vo. 1s. 6d. Piety.

Much learning misemployed. We do not think Mr. Farmer answered yet.

^a See an account of this ingenious performance in Review, Vol. XXV. p. 130.

Art. 19. *An occasional Review of the Prebendary of Litchfield's Sermon, and Address to the People called Quakers.* By John Johnson. 8vo. 9d. Johnson.

We are determined to have nothing to say, in regard to this unprofitable controversy, farther than barely informing our Readers that there are such publications—by repeating their title-pages, as above.

Art. 20. *A pre-existent Lapse of human Souls demonstrated from Reason; shewn to be the Opinion of the most eminent Writers of Antiquity, sacred and profane: proved to be the Ground-work likewise of the Gospel Dispensation; and the Medium through which many material topics, relative thereto, are set in a clear, rational, and consistent Light.* By Capel Berrow, A. M. Rector of Finningley, Nottinghamshire. 8vo. 2s. 6d. sewed. Whiston, &c.

Though the Opinion of the pre-existence of human souls is justly given up, in the present age, as a sentiment either wholly founded on imagination, or upon very precarious reasonings, yet it hath formerly been embraced by such a number of eminent persons, that it seems to claim some degree of respect. On this account, notwithstanding the awkwardness of the title, we took up Mr. Berrow's book, with an intention of laying before our readers a distinct view of his scheme, provided it should be found to contain any thing plausible or ingenious. But we are sorry to say, (as the Author is,

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we doubt not, a pious and worthy man) that his performance is altogether undeserving of the public attention; it is a crude and irregular production, neither to be commended for its matter or its style. The allegations from scripture are weak and uncritical; the arguments, drawn from the depravity of the mind, are declamatory and false, and several of the authorities are misrepresented, and at best nothing to the purpose.

If Mr. Berrow had, in the first place, sat down closely and impartially to examine whether the state of human nature be so bad and so difficult to account for, as he has represented it, and whether some of the doctrines he is solicitous to explain are really to be met with in the scriptures, he would have had no occasion to fly to the hypothesis of a pre-existence, and would have avoided the error of taking opinions for granted, without a previous enquiry; an error, which has contributed to load the world with a multitude of useless and insignificant writings. Another great fault he has fallen into, is his imagining that Christianity is inexplicable, and that it cannot stand against the attacks of Infidelity, unless *his* scheme be admitted. But we will venture to tell this doughty champion, that the cause of our holy religion doth not rest upon the prowess of *his* arm; and that it is capable of being defended by much better weapons than those with which *he* hath thought proper to furnish himself.

The Author promises a second volume upon the subject; but we heartily wish he may defer the publication of it, till he has made some considerable improvements in reasoning, method, and language.

Art. 21. *A second Letter to the Rev. Dr. Kennicott. In which his Defence of his second Dissertation is examined.* By T. Rutherford, D. D. F. R. S. the King's Professor of Divinity in Cambridge, and Chaplain to her Royal Highness the Princess Dowager of Wales. 8vo. 1s. Millar, &c.

As the controversy between the Doctors Rutherford and Kennicott, cannot be supposed to be interesting to the generality of Readers, it will not be expected that we should be particular in our accounts of what is advanced upon it. In regard to this second letter, therefore, we shall only say, that we are sorry to observe more marks of that illiberal spirit, which we had occasion to complain of in the first. See our last Volume, p 395.

Art. 22. *Observations on the Credibility and Importance of Scripture-History; the Substance whereof was delivered in a Discourse at the Opening of the Synod of Perth and Stirling, at Perth, Oct. 20, 1761, which they desired to be published.* By John Gibson, Minister of St. Ninians. 8vo. 2s. Edinburgh. Sold by Millar in London.

We have here a short and comprehensive account of the evidence, and chiefly of the external evidence of revealed religion. The Author,

thor, with great perspicuity, both of style and reasoning, has brought together under one point of view, the principal arguments that christians have to urge in defence of their faith; and the summary he has offered to the public may be very useful to those who have neither leisure nor opportunity for perusing larger works.

Art. 23. *The religious Government of a Family; particularly the Obligation and Importance of Family-worship. In three Discourses.* Preached at Carter-Lane. By Edward Pickard. 8vo. 1s. Buckland, &c.

We have here three very useful and judicious discourses upon a duty of great importance, tho' generally disregarded. The worthy Author treats his subject with great plainness, perspicuity, and piety.

Art. 24. *Fifteen Sermons*, by the late Rev. Tobias Coyte, B. D. Rector of Stratford, in Suffolk. Published for the Benefit of his Widow. 12mo. 2 Vols. 5s. Brotherton.

These Sermons were not originally designed for public view: the benevolent design of assisting a clergyman's widow is the best reason that can be given for printing them.

Art. 25. *The Necessity of Water-Baptism: Occasioned by a Pamphlet lately published by Mr. S. Fothergill of Warrington, in Defence of the Quaker's Notion of Baptism.* 8vo. 1s. Field.

As we wish to see an end of this debate, we must not give it consequence, by entering into particulars concerning the present article.

SINGLE SERMONS.

1. **T**HE Christian Evangelist. By Robert Henry, A. M. Henderson, &c.

2. *The Sins of Jews and Christians under the Law, and under the Gospel, considered.*—At Bexley in Kent, March 12, 1762; on the General Fast. By Henry Piers, M. A. Vicar. Lewis.

3. *The Use and Authority of the pastoral Office, and the Rite of Investiture with it, considered.*—In his Majesty's Chapel at Whitehall, at the Consecration of the Bishop of Carlisle. By William Parker, D. D. Chaplain in ordinary to his Majesty. Baldwin.

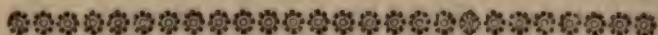
4. Before the Son's of the Clergy, at St. Paul's, May 6, 1762. By George Horne, B. D. Fellow of Magdalen-College, Oxon. Bathurst.

5. On the Death of the Rev. Mr. Thomas Hall, June 13, 1762. By Richard Winter. Buckland.

6. *A remarkable Accomplishment of a noted Scripture Prophecy, as applied to the History of England during the last and present Centuries, in a Thanksgiving Sermon* By Richard Dobbs, D. D. of Liffburn in Ireland, Nov. 29, 1759. Wilcox.

T H E
MONTHLY REVIEW,

For A U G U S T, 1762.



Letters on Chivalry and Romance. 12mo. 2s. Millar.

WHILE the generality of writers are cautiously creeping in the track of their predecessors, without daring to think for themselves, and to venture far from the beaten paths, the ingenious author of these Letters, trusting to his own powers, opens a new vein of criticism, and entertains his readers, in a most agreeable manner, with a variety of remarks on a very curious subject. The ORTHODOX in Poetry will, no doubt, look upon him as a daring HERETIC, and, as such, thunder out their excommunications against him; be this, however, as it may, he will, we are persuaded, meet with a favourable reception from every reader of taste.

He sets out with observing, that the ages which we call barbarous, present us with many a subject of curious speculation; that nothing in human nature is without its reasons; and that, though the modes and fashions of different times may appear, at first sight, fantastic and unaccountable, yet some latent cause of their production may be discovered by those who look nearly into them. Sometimes, we are told, a close attention to the workings of the human mind, is sufficient to lead us to this knowledge; and sometimes the diligent observation of what passes without us, is necessary.

Would we know, from what causes the institution of *Chivalry* was derived? the time of its birth, the situation of the Barbarians amongst whom it arose, must be considered: their wants, designs, and policies must be explored: we must

enquire when, and where, and how, it came to pass, that the western world became familiarized to this *prodigy*, which we now start at.

“ Another thing, says our author, is full as remarkable, and concerns us more nearly. The spirit of Chivalry, was a fire which soon spent itself: but that of *Romance*, which was kindled at it, burnt long, and continued its light and heat even to the politer ages.

“ The greatest geniuses of our own and foreign countries, such as Ariosto and Tasso in Italy, and Spenser and Milton in England, were seduced by these barbarities of their forefathers; were even charmed by the Gothic Romances. Was this caprice and absurdity in them? or, may there not be something in the Gothic Romance peculiarly suited to the views of a Genius, and to the ends of poetry? And may not the philosophic Moderns have gone too far, in their perpetual ridicule and contempt of it?

“ To form a judgment in the case, the rise, progress, and genius of Gothic Chivalry must be explained. The circumstances in the Gothic fictions and manners, which are proper to the ends of poetry, (if any such there be) must be pointed out. Reasons for the decline and rejection of the Gothic taste in later times must be given.”

CHIVALRY, properly so called, and under the idea of a distinct military order, conferred in the way of investiture, and accompanied with the solemnity of an oath and other ceremonies, as described in the old Historians and Romancers, sprung, our author thinks, immediately out of the FEUDAL CONSTITUTION.

The first and most sensible effect of this constitution, which brought about so mighty a change in the policies of Europe, was the erection of a prodigious number of petty tyrannies. For, though the great Barons were closely tied to the service of their prince by the conditions of their tenure, yet the power which was given them by it over their own numerous vassals was so great, that, in effect, they all set up for themselves; affected an independancy, and were, in truth, a sort of absolute sovereigns, at least with regard to one another. Hence their mutual aims and interests often interfering, the feudal state was, in a good degree, a state of war: the feudal Chiefs were in frequent enmity with each other: the several combinations of feudal tenants were so many separate armies under their

their Head or Chief: and their castles were so many fortresses, as well as palaces, of these puny princes.

In this state of things, all imaginable encouragement was to be given to the use of arms, under every different form of attack and defence, according as the safety of these different communities, or the ambition of their leaders, might require. And this condition of the times, our author imagines, gave rise to that military institution which we know by the name of CHIVALRY.

He observes farther, that there being little or no security to be had amidst so many restless spirits, and the clashing views of a neighbouring numerous and independent nobility, the military discipline of their followers, even in the intervals of peace, was not to be relaxed, or their ardour suffered to grow cool by a total disuse of martial exercises. And hence the proper origin of Jufts and Tournaments; those images of war, which were kept up in the castles of the Barons, and, by an useful policy, converted into the amusement of the Knights, when their arms were employed on no serious occasion.—Our author calls this the *proper origin* of Jufts and Tournaments; for the date of them, he says, is carried no higher, even in France, (where unquestionably they made their first appearance) than the year 1066; which was not till after the introduction of the feudal government into that country.

Thus we see that Chivalry, in our Letter-writer's opinion, was no absurd and freakish institution, but the natural and even sober effect of the feudal policy; whose turbulent genius breathed nothing but war, and which was fierce and military even in its amusements.

If our Author's conjecture concerning the rise of Chivalry be thought reasonable, it will be easy, he says, to account for the several *characteristics* of this singular profession. The passion for arms; the spirit of enterprize; the honour of knighthood; the rewards of valour; the splendor of equipages; in short, every thing that raises our ideas of the prowess, gallantry, and magnificence of these sons of Mars, is naturally and easily explained on this supposition. Ambition, interest, glory, all concurred, under such circumstances, to produce these effects. The feudal principles could terminate in nothing else. And when, by the necessary operation of that policy, this turn was given to the thoughts and passions of men, use and fashion would do the rest; and carry

them to all the excesses of military fanaticism, which are painted so strongly, but scarcely exaggerated, in the old Romances.

For instance, one of the strangest circumstances in those books, and which looks most like a mere extravagance of the imagination, is that of the *women-warriors*, with which they all abound. Butler, in his *Hudibras*, who saw it in this light, ridicules it, as a most unnatural idea, with great spirit. Yet in this representation they did but copy from the manners of the times. Anna Comnena tells us, in the life of her father, that the wife of Robert the Norman, fought side by side with her husband, in his battles; that she would rally the flying soldiers, and lead them back to the charge: and Nicetus observes, that in the time of Manuel Comnena, there were in one Crusade many women, armed like men, and on horseback.

The courtesy, affability, and gallantry, for which the Knights errant were so famous, are but the natural effects, we are told, and consequences of their situation. For the castles of the Barons were the courts of these little sovereigns, as well as their fortresses; and the resort of their vassals thither, in honour of their chiefs, and for their own proper security, would make the civility and politeness, which are seen in courts, and insensibly prevail there, a predominant part in the character of these assemblies.

Besides, the free commerce of the ladies, in those knots and circles of the great, would operate so far on the sturdiest Knights, as to give birth to the attentions of gallantry. But this gallantry would take a refined turn, not only from the necessity there was of maintaining the strict forms of decorum, amidst a promiscuous conversation under the eye of the prince, and in his own family, but also from the inflamed sense they must needs have of the frequent outrages committed by their neighbouring clans of adversaries, on the honour of the sex, when by chance of war they had fallen into their hands. Violations of chastity being the most atrocious crimes they had to charge on their enemies, they would pride themselves in the glory of being its protectors: and as this virtue was, of all others, the fairest and strongest claim of the sex itself to such protection, it is no wonder that the notions of it were, in time, carried to so platonic an elevation.

Our ingenious Author now proceeds to account for that character of religion which was so deeply imprinted on the minds

minds of all Knights, and was essential to their institution. *The Love of God and of the Ladies*, we are told, went hand in hand, in the duties and ritual of Chivalry.

For this singularity two reasons may be assigned. First, the superstition of the times in which Chivalry arose; which was so great, that no institution of a public nature could have found credit in the world, that was not consecrated by the Churchmen, and closely interwoven with religion. Secondly, the condition of the Christian world; which had been harrassed by long wars, and had but just recovered a breathing-time from the brutal ravages of the Saracen armies. The remembrance of what they had lately suffered from these grand enemies of the faith, made it natural, and even necessary, to engage a new military order on the side of religion.

“ And how warmly this principle, *a zeal for the faith*, says our Author, was acted upon by the professors of Chivalry, and how deeply it entered into their ideas of the military character, we see from the term so constantly used by the old Romancers, of *RECREANT Knight*; by which they meant to express, with the utmost force, their disdain of a dastard or vanquished Knight. For many of this order falling into the hands of the Saracens, such of them as had not imbibed the full spirit of their profession, were induced to renounce their faith, in order to regain their liberty. These men, as sinning against the great fundamental laws of Chivalry, they branded with this name; a name of complicated reproach, which implied a want of the two most essential qualities of a Knight, *COURAGE* and *FAITH*.

“ And here, by the way, the reason appears why the Spaniards, of all the Europeans, were farthest gone in every characteristic madness of true Chivalry. To all the other considerations here mentioned, their fanaticism in every way was especially instigated and kept alive by the memory and neighbourhood of their old infidel invaders.

“ And thus we seem to have a fair account of that Prowess, Generosity, Gallantry, and Religion, which were the peculiar and vaunted characteristics of the purer ages of Chivalry.

“ Such was the state of things in the western world, when the Crusades to the Holy Land were set on foot. Whence we see how well prepared the minds of men were for engaging in that enterprize. Every object that had entered into

the views of the Institutors of Chivalry, and had been followed by its professors, was now at hand to inflame the military and religious ardour of the Knights to the utmost. And here, in fact, we find the strongest and boldest features of their genuine character: *daring* to madness, in enterprizes of hazard: burning with zeal for the delivery of the *oppressed*; and, which was deemed the height of *religious* merit, for the rescue of the holy city out of the hands of the infidels; and, lastly, exalting their honour of *chastity* so high, as to profess celibacy; as they constantly did, in the several orders of Knighthood created on that extravagant occasion."

Having thus endeavoured to account for the rise and genius of Knight-errantry, our Author refers us to a learned and very elaborate memoir of a French Writer, in the twentieth volume of the Memoirs of the Academy of Inscriptions and Belles Lettres, for an idea of what Chivalry was in itself. He goes on to observe, that there is a remarkable correspondence between the manners of the old heroic times, as painted by their great Romancer, Homer, and those which are represented to us in the books of modern Knight-errantry. A fact of which no good account, he thinks, can be given but by the assistance of another, not less certain,—that the political state of Greece, in the earlier periods of its story, was similar, in many respects, to that of Europe, when broken by the feudal system, into a great number of petty independent governments.

He acknowledges himself indebted for this hint to the Author of the memoir above-mentioned, who hath undertaken at his leisure to enlarge upon it.—"It is not my design, says our Letter-writer, to encroach on the province of the learned person to whom I owe this hint; but some few circumstances of agreement between the *heroic* and *gothic* manners, such as are most obvious, and occur to my memory while I am writing, may be worth putting down, by way of specimen only of what may be expected from a professed enquiry into this curious subject."

He observes, that the military enthusiasm of the Barons is but of a piece with the fanaticism of the Heroes,—that the Grecian Bacchus, Hercules, and Theseus, are nothing but Knights-errant, the exact counter-parts of Sir Lancelot and Amadis de Gaule—that robbery and piracy were honourable in both—that bastardy was in credit with both—that the martial games, which ancient Greece delighted to celebrate on
great

reat and solemn occasions, had the same origin, and the same purposes, as the *tournaments* of the Gothic Warriors, &c.

“ I am aware, continues he, that in the affair of *religion* and *gallantry*, the resemblance between the Hero and Knight is not so striking. But the religious character of the Knight was an accident of the times, and no proper effect of his *civil* condition. And that his devotion for the sex should so far surpass that of the Hero, is a fresh confirmation of my system. For, tho’ much, no doubt, might be owing to the different humour and genius of the East and West, antecedent to any custom and forms of government, and independent of them, yet the consideration had of the females in the feudal constitution will, of itself, account for this difference. It made them capable of succeeding to fiefs as well as the men. And does not one see, on the instant, what respect and dependence this privilege would draw upon them ?

“ It was of mighty consequence who should obtain the grace of a rich heiress. And tho’ in the strict feudal times, she was supposed to be in the power and disposal of her superior Lord, yet this rigid state of things did not last long ; and, while it did last, could not abate much of the homage that would be paid to the fair feudatory. Thus, when interest had begun the habit, the language of love and flattery would soon do the rest. And to what that language tended you may see by the constant strain of the Romances themselves. Some distressed damsel was the spring and mover of every Knight’s adventure. She was to be rescued by his arms, or won by the same and admiration of his prowess.

“ The plain meaning of all which was this : that, as in those turbulent feudal times a protector was necessary to the weakness of the sex, so the courteous and valourous Knight was to approve himself fully qualified for that office. And we find, he had other motives to set him on work than the mere charms and graces, tho’ ever so bewitching, of the person addressed.

“ Hence then, as I suppose, the custom was introduced : and, when introduced, you will hardly wonder it should operate much longer and farther than the reason may seem to require, on which it was founded. In conclusion of this topic I must just observe to you, that the two poems of Homer express in the liveliest manner, and were intended to expose, the capital mischiefs and inconveniencies arising from the *political state* of old Greece : the Iliad, the dissensions that

naturally spring up amongst a number of independent Chiefs; and the *Odyssey*, the insolence of their greater subjects, more especially when unrestrained by the presence of their Sovereign.

“ These were the subjects of his pen. And can any thing more exactly resemble the condition of the feudal times, when, on occasion of any great enterprize, as that of the *Crusades*, the designs of the confederate Christian States were perpetually frustrated, or interrupted at least, by the dissensions of their Leaders; and their affairs at home as perpetually distressed and disordered by the rebellious usurpations of their greater vassals?—So that Jerusalem was to the European, what Troy had been to the Grecian, princes. And you will now, I believe, not be surprized to find that Tasso’s immortal poem was planned after the model of the *Iliad*.”

Our ingenious Author now leads his Readers from this forgotten Chivalry to a more amusing subject, viz. the Poetry we still read, and which was founded upon it. He observes, that so far as the Heroic and Gothic manners are the same, the pictures of each, if well taken, must be equally entertaining. But he goes farther, and maintains, that the circumstances in which they differ, are clearly to the advantage of the Gothic Designers. Had Homer seen the manners of the feudal ages, he makes no doubt but he would have preferred them to those of Greece; and the grounds of this preference, he supposes, would have been—the improved gallantry of the feudal times; and the superior solemnity of their superstitions. It is but looking into any of the old Romancers, we are told, to be convinced that the gallantry which inspired the feudal times, was of a nature to furnish the Poet with finer scenes and subjects of description in every view, than the simple and uncontroled barbarity of the Grecian.

Nothing, he observes, shews the difference of the two systems under consideration more plainly, than the effect they really had on the two greatest of our Poets; at least the two which an English reader is most fond to compare with Homer, viz. Spenser and Milton. It is not to be doubted, he says, but that each of these Bards had kindled his poetic fire from classic fables. So that, of course, their prejudices would lie that way. Yet they both appear, when most inflamed, to have been more particularly rapt with the Gothic fables of Chivalry.

Spenser,

Spenser, tho' he had been long nourished with the spirit and substance of Homer and Virgil, chose the times of Chivalry for his theme, and Fairy land for the scene of his fictions. He could have planned, no doubt, an heroic design on the exact classic model: or, he might have trimmed between the gothic and classic, as his contemporary Tasso did. But the charms of *fairy* prevailed. And if any think, he was seduced by Ariosto into this choice, they should consider that it could be only for the sake of his subject; for the genius and character of these Poets were widely different.

Under this idea then of a gothic, not a classical poem, the *Fairy Queen*, we are told, is to be read and criticised: and on these principles, our Author says, it would not be difficult to unfold its merit in a way different from what has been hitherto attempted.

Milton, indeed, preferred the classic model to the gothic. But it was after long hesitation; and his favourite subject was *Arthur and his Knights of the Round Table*. On this he had fixed for the greater part of his life. What led him to change his mind was, partly, our Author *supposes*, his growing *fanaticism*; partly, his ambition to take a different rout from Spenser; but chiefly, perhaps, the discredit into which the stories of Chivalry had now fallen by the immortal satire of Cervantes. Yet we see, thro' all his poetry, where his enthusiasm flames out most, a certain predilection for the legends of Chivalry before the fables of Greece. — The conduct then of these two Poets may incline us to think with more respect than is common, of the *Gothic manners*, as adapted to the uses of the greater Poetry.

Our Author now endeavours to explain and justify the general plan and *conduct* of the *Fairy Queen*, considered not as a classical but as a gothic composition. He introduces what he says upon this subject with observing, that when an Architect examines a Gothic structure by Grecian rules, he finds nothing but deformity. But the Gothic architecture has its own rules, by which, when it comes to be examined, it is seen to have its merit, as well as the Grecian. The question is not, which of the two is conducted in the simplest or truest taste: but, whether there be not sense and design in both, when scrutinized by the laws on which each is projected.

The same observation holds, it is observed, of the two sorts of poetry. Judge of the *Fairy Queen* by the classic models,

models, and you are shocked with its disorder : consider it with an eye to its Gothic original, and you find it regular. The unity and simplicity of the former are more compleat : but the latter has that sort of unity and simplicity, which results from its nature.—The Fairy Queen then, as a Gothic poem, derives its method, as well as the other characters of its composition, from the established modes and ideas of Chivalry.

It was usual, we are told, in the days of Knight-errantry, at the holding of any great feast, for Knights to appear before the Prince, who presided at it, and claim the privilege of being sent on any adventure, to which the solemnity might give occasion. For it was supposed that, when such a *throng of Knights and Barons bold*, as Milton speaks of, were got together, the distressed would flock in from all quarters, as to a place where they knew they might find, and claim, redress for all their grievances. — This feast continued for twelve days ; and each day was distinguished by the claim and allowance of some adventure.

“ Now laying down this practice, says our Author, as a foundation for the Poet’s design, you will see how properly the *Fairy Queen* is conducted.

“ —I devise, says the Poet himself, in his letter to Sir W. Raleigh, that the Faery Queen kept her annual feast twelve days ; upon which twelve several days, the occasions of the twelve several adventures happened ; which being undertaken by twelve several Knights, are in these twelve books severally handled.”

“ Here you have the Poet delivering his own method, and the reason of it. It arose out of the order of his subject. And would you desire a better reason for his choice ? Yes ; you will say, a Poet’s method is not that of his subject. I grant you, as to the order of *time*, in which the recital is made ; for here, as Spenser observes, (and his own practice agrees to the rule) lies the main difference between the *Poet historical*, and the *Historiographer* : the reason of which is drawn from the nature of epic composition itself, and holds equally, let the subject be what it will, and whatever the system of manners be, on which it is conducted. Gothic or classic makes no difference in this respect.

“ But the case is not the same with regard to the general plan of a work, or what may be called the order of *distribu-*
tion,

tion, which is and must be governed by the subject matter itself. It was as requisite for the Faery Queen to consist of the adventures of twelve Knights, as for the Odysey to be confined to the adventures of one Hero: justice had otherwise not been done to his subject.

“So that if you will say any thing against the Poet’s method, you must say that he should not have chosen this subject. But this objection arises from your classic ideas of unity, which have no place here; and are, in every view, foreign to the purpose, if the Poet has found means to give his work, tho’ consisting of many parts, the advantage of unity. For in some reasonable sense or other, it is agreed, every work of art must be *one*, the very idea of a work requiring it.”

If it be asked, what is this *Unity* of Spenser’s poem? Our Author answers, it consists in the relation of its several adventures to one common *original*, the appointment of the Faery Queen; and to one common *end*, the completion of the Faery Queen’s injunctions. The Knights issued forth on their adventures on the breaking up of this annual feast; and the next annual feast, we are to suppose, is to bring them together again from the achievement of their several charges. This, it is true, is not the classic Unity, which consists in the representation of one entire action: but it is an Unity of another sort, an Unity resulting from the respect which a number of related actions have to one common purpose. In other words, it is an Unity of *design*, and not of action.

This Gothic method of design in poetry, our ingenious Author illustrates by what is called the Gothic method of design in Gardening. A wood or grove cut out into many separate avenues or glades was amongst the most favourite of the works of art, which our fathers attempted in this species of cultivation. These walks were distinct from each other, had their several destinations, and terminated on their own proper objects. Yet the whole was brought together and considered under one view, by the relation which these various openings had, not to each other, but to their common center.

Thus far Spenser drew from Gothic ideas; but as he knew what belonged to classic composition, he was tempted to tie his subject still closer together, by *one* expedient of his own, and by *another* taken from his classic models.

“His

"His *own*, continues our Author, was to interrupt the proper story of each book, by dispersing it into several; involving by this means, and as it were intertwisting the several actions together, in order to give something like the appearance of one action to his twelve adventures. And for this conduct, as absurd as it seems, he had some great examples, in the Italian Poets, tho' I believe they were led into it by different motives.

"The *other* expedient, which he borrowed from the Classics, was by adopting one superior character, which should be seen throughout. Prince Arthur, who had a separate adventure of his own, was to have his part in each of the other; and thus several actions were to be embodied by the interest which one principal Hero had in them all. It is even observable, that Spenser gives this adventure of Prince Arthur, in quest of Gloriana, as the proper subject of his poem. And upon this idea the late learned Editor of the Faery Queen has attempted, but I think without success, to defend the unity and simplicity of its fable. The truth was, the violence of classic prejudices forced the Poet to affect this appearance of unity, tho' in contradiction to his Gothic system. And, as far as we can judge of the tenour of the whole work from the finished half of it, the adventure of Prince Arthur, whatever the Author pretended, and his Critic too easily believed, was but an after-thought; and at least with regard to the *historical fable*, which we are now considering, was only one of the expedients by which he would conceal the disorder of his Gothic plan.

"I am of opinion, considering the Faery Queen as an epic or *narrative* poem constructed on Gothic ideas, that the Poet had done well to affect no other unity than that of *design*, by which his subject was connected. But his poem is not simply narrative; it is throughout allegorical: he calls it a *perpetual allegory* or *dark conceit*: and this character was even predominant in the Faery Queen. His narration is subservient to his moral, and but serves to colour it. This he tells us himself at setting out,

Fierce wars and faithful loves shall *moralize* my song;

that is, shall serve for a vehicle, or instrument, to convey the moral.

"Now under this idea, the *unity* of the Faery Queen is more apparent. His twelve Knights are to exemplify as
many

many virtues, out of which one illustrious character is to be composed; and in this view the part of Prince Arthur in each book becomes *essential*, and yet not *principal*; exactly, as the Poet has contrived it. They who rest in the literal story, that is, who criticise it on the footing of a narrative poem, have constantly objected to this management. They say, it necessarily breaks the unity of design. Prince Arthur, they affirm, should either have had no part in the other adventures, or he should have had the chief part. He should either have done nothing, or more: and the objection is unanswerable; at least I know of nothing that can be said to remove it, but what I have supposed above might be the purpose of the Poet, and which I myself have rejected as insufficient.

“But how faulty soever this conduct be in the literal story, it is perfectly right in the *moral*; and that for an obvious reason, tho’ his Critics seem not to have been aware of it. His chief Hero was not to have the twelve virtues in the *degree* in which the Knights had, each of them, their own; (such a character would be a monster) but he was to have so much of each as was requisite to form his superior character. Each virtue, in its perfection, is exemplified in its own Knight; they are all, in a due degree, concentrated in Prince Arthur.

“This was the Poet’s *moral*: and what way of expressing this moral in the *history*, but by making Prince Arthur appear in each adventure, and in a manner subordinate to its proper Hero? Thus, tho’ inferior to each in his own specific virtue, he is superior to all by uniting the whole circle of their virtues in himself: and thus he arrives, at length, at the possession of that bright form of *glory*, whose ravishing beauty, as seen in a dream or vision, had led him out into these miraculous adventures in the land of Faery.

“The conclusion is, that, as an *allegorical* poem, the method of the Faery Queen is governed by the justness of the *moral*: as a *narrative* poem, it is conducted on the ideas and usages of *Chivalry*. In either view, if taken by itself, the plan is defensible. But from the union of the two designs there arises a perplexity and confusion, which is the proper, and only considerable, defect of this extraordinary poem.”

Spenser, our Author goes on to observe, might, no doubt, have taken one single adventure, of the TWELVE, for the subject of his poem; or he might have given the principal
part

part in every adventure to Prince Arthur. By this means his fable would have been of the classic kind, and its unity as strict as that of Homer and Virgil. All this he knew very well, but his purpose was not to write a classic poem. He chose to adorn a Gothic story; and, to be consistent throughout, he chose that the *form* of his work should be of a piece with his subject; whether he did right in this or not, our ingenious Critic does not take upon him to determine; but tells us, if we compare his work with that of Tasso, he sees no reason to be peremptory in condemning him.

This leads him to consider the example of the Italian Poet. It will afford, he says, a fresh confirmation of the point, he principally insists upon, viz. *the pre-eminence of the Gothic manners and fictions, as adapted to the ends of Poetry, above the classic.*

Tasso, coming into the world a little of the latest for the success of the pure Gothic manner, thought fit, we are told, to trim between that and the classic model. It was lucky for his fame, perhaps, that he did so. For the Gothic fables falling every day more and more into contempt, and the learning of the times, throughout all Europe, taking a classic turn, the reputation of his work has been chiefly founded on the strong resemblance it has to the ancient epic poems. His fable is conducted in the spirit of the Iliad, and with a strict regard to that unity of *action* which we admire in Homer and Virgil.

But this is not all; there is a studied and close imitation of those Poets, in many of the smaller parts, in the minuter incidents, and even in the descriptions and similes of his poem. The classic reader was pleased with this deference to the public taste; he saw with delight the favourite beauties of Homer and Virgil reflected in the Italian Poet: and was almost ready to excuse, for the sake of these, his magic tales and fairy enchantments.

By this means the *Giernusalemme Liberata* made its fortune amongst the French Wits, who have constantly cried it up above the *Orlando Furioso*, and principally for this reason, that Tasso was more classical in his fable, and more sparing in the wonders of Gothic fiction, than his predecessor. — This dexterous people have found means to lead the taste, as well as set the fashions of their neighbours: and Ariosto ranks but little higher than the rudest Romancer, in the opinion of those who take their notions of these things from their Writers.

But

But the same principle, our Author says, which made them give Tasso the preference to Ariosto, had led them, by degrees, to think very unfavourably of Tasso himself. The mixture of the Gothic manner in his work has not been forgiven. It has sunk the credit of all the rest; and some instances of false taste in the expression of his sentiments, detected, by their nicer Critics, have brought matters to that pass, that Tasso himself is now given up, and likely to share the fate of Ariosto.

A little national envy mixed itself, perhaps, with their other reasons for undervaluing this great Poet. They aspired to a sort of supremacy in letters; and finding the Italian language and its best Writers standing in their way, they have spared no pains to lower the estimation of both.

Whatever their inducements were, they succeeded but too well in their attempt. Our obsequious and overmodest Critics, it is said, were run down by their authority. Their taste of letters, with some worse things, was brought amongst us at the Restoration. Their language, their manners, nay their very prejudices were adopted by our Frenchified King and his Royalists. And the more fashionable Wits, of course, set their fancies, as Lord Molesworth tells us the people of Copenhagen in his time did their clocks, by the Court-standard.

Sir W. Davenant, our Author observes, opened the way to this new sort of criticism, in a very elaborate preface to Gondibert; and his philosophic friend, Mr. Hobbes, lent his best assistance towards establishing the credit of it. These two fine letters contain the substance of whatever has been since written on the subject. Succeeding Wits and Critics did no more than echo their language. It grew into a sort of cant, with which Rymer, and the rest of that school, filled their flimsy essays and rambling prefaces.

“Such, continues our Author, was the address of the French Writers, and such their triumphs over the poor Italians. It must be owned, indeed, they had every advantage on their side, in this contest with their Masters. The taste and learning of Italy had been long on the decline, and the fine Writers under Lewis XIV. were every day advancing the French language, such as it is, (simple, clear, exact, that is, fit for business and conversation; but for that reason, besides its total want of numbers, absolutely unsuited to the genius of the greater poetry) towards its last perfection.

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The purity of the ancient manner became well understood, and it was the pride of their best Critics, to expose every instance of false taste in the modern Writers. The Italian, it is certain, could not stand so severe a scrutiny. But they had escaped better, if the most fashionable of the French Poets had not, at the same time, been their best Critic.

“A lucky word in a verse, which sounds well, and every body gets by heart, goes farther than a volume of just criticism. In short, the exact, but cold Boileau, happened to say something of the *cliquant* of Tasso; and the magic of this word, like the report of Astolfo's horn in Ariosto, overturned at once the solid and well-built reputation of the Italian poetry.

“It is not, perhaps, so amazing that this potent word should do its business in France. It put us into a fright on this side the water. Mr. Addison, who gave the law in taste here, took it up, and sent it about the kingdom in his polite and popular essays. It became a sort of watch-word among the Critics; and, on the sudden, nothing was heard, on all sides, but the *cliquant* of Tasso.”

This brief history of the Italian poetry is followed by a short apology for the Italian Poets. Our Author affirms, perhaps somewhat too boldly, that there are more instances of natural sentiment, and of that divine simplicity we admire in the antients, even in Guarini's *Pastor Fido*, than in the best of the French Poets.

He observes justly, that the source of bad criticism, as of bad philosophy, is the abuse of terms. A Poet, they say, must follow Nature; and by Nature we are to suppose can only be meant the known and experienced course of affairs in this world. Whereas the Poet has a world of his own, where experience has less to do, than consistent imagination.—He has, besides, a supernatural world to range in. He has Gods, and Faeries, and Witches at his command. In the Poets world, all is marvellous and extraordinary; yet not *unnatural* in one sense, as it agrees to the conceptions that are readily entertained of these magical and wonder-working natures.

This trite maxim of *following Nature* is farther mistaken, we are told, in applying it indiscriminately to all sorts of poetry. In those species which have men and manners professedly for their theme, a strict conformity with human nature is reasonably demanded. Still farther, in those species that address

dress themselves to the heart, and would obtain their end, not thro' the imagination, but thro' the *passions*, there the liberty of transgressing nature, i. e. the real powers and properties of human nature, is infinitely restrained; and *poetical* truth is, under these circumstances, almost as severe a thing as *historical*. The reason is, we must first *believe*, before we can be *affected*.

But the case, our Author says, is different with the more sublime and creative poetry. This species, addressing itself solely or principally to the imagination, a young and credulous faculty, which loves to admire and to be deceived, has no need to observe those cautious rules of credibility so necessary to be followed by him who would touch the affections, and interest the heart.

Critics, we are told, may talk what they will of *truth and nature*, and abuse the Italian Poets for transgressing both in their incredible fictions. But these fictions with which they have studied to delude the world, are of that kind of credible deceits, of which a wise Antient pronounces with assurance, *that they, who deceive, are honestier than they who do not deceive; and they who are deceived, wiser than they who are not deceived.*

Our Author now enquires, whence it comes to pass, that the classical manners are still admired and imitated by the Poets, when the Gothic have long since fallen into disuse.—One great reason, he says, of this difference is, that the ablest Writers of Greece ennobled the system of heroic manners, while it was fresh and flourishing; and their works, being master-pieces of composition, so fixed the credit of it in the opinion of the world, that no revolutions of time or taste could afterwards shake it. Whereas the Gothic, having been disgraced in their infancy by bad Writers, and a new set of manners springing up before there were any better to do them justice, they could never be brought into vogue by the attempts of later Poets; who, in spite of prejudice, and for the genuine charm of these highly poetical manners, did their utmost to recommend them.

But the principal reason of all, we are told, was, that the Gothic manners of Chivalry, as springing out of the feudal system, were as singular as that system itself: so that, when that political constitution vanished out of Europe, the manners that belonged to it, were no longer seen or understood. There was no example of any such manners remaining on the face of the earth; and as they never did subsist but once,

and are never likely to subsist again, people would be led of course to think and speak of them, as romantic, and unnatural. The consequence of this was, a total contempt and rejection of them; while the classic manners, as arising out of the customary and usual situations of humanity, would have many archetypes, and appear natural even to those who saw nothing similar to them actually subsisting before their eyes.

Thus, tho' the manners of Homer are, perhaps, as different from ours, as those of Chivalry itself, yet as we know that such manners always belong to rude and simple ages, such as Homer paints, and actually subsist at this day in countries that are under the like circumstances of barbarity; we readily agree to call them *natural*, and even take a fond pleasure in the survey of them.

We have now given a pretty full view of these truly ingenious Letters; and as it is but seldom that we have an opportunity of entertaining our Readers so agreeably, we make no apology for the length of the article.

Medical Observations and Inquiries. By a Society of Physicians in London. Vol. II. 8vo. 6s. Johnston.

AS we had, with all proper regard to this laudable association of many eminent physicians, given no very short detail of their first volume*, we proceed, without further introduction, to present our readers a more brief account of the second; which, not being of inferior merit, must induce most practitioners in physic and surgery to peruse it at large, and sufficiently apologize for our summary account of it.

The first article, from Mr. Travis, Surgeon at Scarborough, in a letter to Dr. Fothergill, endeavours to shew, that the use of copper-boilers in the navy, is one principal cause of the sea-scurvy. The most considerable proof he gives of this is, "That the number of ships sent to sea from Scarborough is about two hundred sail; and we employ, says he, about three thousand men and boys: on board of these, iron pots are in general used, and we have no instance of any one having the symptoms called highly scorbutic, except in some few of the larger ships, in which coppers are used."

* See Review, vol. XVI. p. 541.

A letter of sixteen pages on this subject, might be supposed somewhat prolix, yet whatever may seem digressive, appears pertinent at the same time. We can recollect, that within a year or two since, a resolution was taken in Sweden, to change their copper boilers for iron pots, in order to preserve the health of the men; but we do not remember, whether the former were supposed to conduce to the scurvy or not.

The second, is the history of an *Emphysema*, or windy Tumour, of an enormous size, by Dr. Hunter. The case, which terminated happily, is very circumstantially and accurately described, together with the treatment of it, in six or seven pages. The remarks annexed to it, on the cellular membrane, are truly curious, and must be satisfactory to his anatomical and physiological readers. They employ about forty-four pages, and we are not inclined to wish them fewer.

The third, contains some *farther* observations upon the Use of Corrosive Sublimate. This implies a reference to what had been affirmed of this antivenereal remedy in the first volume. It contains four letters from three reputable Surgeons, attesting the great success of it in many cases. The fourth, is a letter from Dr. Alexander Russel on the same subject. It contains eight cases of patients recovered by the same medicine; whose cures had stood at the time of the Doctor's writing it, from four months to upwards of three years.

The fifth, is a happy Reduction of that extraordinary and unusual Dislocation, viz. of the Thigh-bone, by Mr. Travis, the writer of the first.

The sixth, contains two medical cases, which terminated in death, from Dr. Johnstone of Kidderminster. The first was a disorder of the Stomach and *Viscera*, in a person of sixty. The second was the case of an Epileptic, of ten years old, dying in the paroxysm. The dissection of both the bodies is annexed; and by a reflection on the extraordinary fulness of the arteries (those in the substance of the brain being visibly distended with blood) and the large sinusses of the brain, which may be considered as veins, being entirely empty, Dr. Johnstone starts this very rational query—Whether in such epileptic insults, as bleeding is recommended for, arteriotomy should not be preferred to venesection?

The seventh is a curious case, communicated by Dr. Pye, of the effect of an accidental vomiting, consequent upon a

Paracentesis, or tapping. The most singular appearance in this case was the strange consistence of the fluid discharged, which, the Doctor says, congealed on the floor to such a degree, that the servant took up, by shovel-fulls, what was discharged by the wound of the trocar. The supervening vomiting, however, had given some hopes of the patient's recovery (the case being dated March 1, 1758) but the Doctor says, that after taking sundry quack medicines, and being tapped twice more, she died in Hampshire the 1st of November following.

The eighth, is the cure of a Locked Jaw, communicated by Dr. Macaulay. The case is circumstantially related in a kind of medical diary; and the cure is ascribed to opium, assisted by the warm bath. This convulsive disease did not arise, as usual, from any wound of a tendinous or ligamentous part.

The ninth article, is a letter from Mr. Ramsay, surgeon, on the Use of Copper Vessels at Sea. It contains some cases related at length, and several in a summary way, of nervous and convulsive symptoms occurring in ships of war, which the writer ascribes to the verdigrise contracted by the foul coppers. It may be considered as an inforcement of the first article, except with regard to the sea scurvy, which Mr. Ramsay does not attribute to the use of copper vessels, but to other causes happening at sea.

The tenth, gives the Amputation of a Leg without any attending Hæmorrhage, by Mr. Antrobus, Surgeon at Liverpool. This amputation was in consequence of a mortification of the left foot: but as a separation of the gangrened part, and a good suppuration was effected by topical applications and the Bark, in a few days, we think it were to be wished, the amputation had been deferred, if the bones of the foot had not been found carious; to see whether Nature, properly assisted, might not have saved the limb. The want of a hæmorrhage, however, was an extraordinary circumstance, and shewed an extreme *languor* of the circulation. Nevertheless, the patient recovered, having a digestion on the stump the fourth day from the operation.

In the eleventh, Mr. Baine, Apothecary, gives his own case in near seventeen pages: but as it commences in 1730, when he was thirteen years old, is continued to 1757, and may be called the annals of his sickness, it might plead for some extent. The case was an obstinate pain in the kidneys, which,

which was cured, after several remissions and intervals of it, by the Bath-water, boiling hot, and cooled to its natural heat at the pump, by the addition of Pyrmont water: but he soon found that common water boiling hot, with the like addition of Pyrmont, had an equally satisfactory effect. The case, upon the whole, is pretty well detailed, and there is no small honesty and candour in an Apothecary's acknowledging the general inefficacy of his gally pots. Two other cases are annexed to this article, confirming the success of the same remedy in two of Mr. Baine's patients.

The twelfth, contains the process of making *Aether*, (a kind of dulcified spirit of vitriol) by Dr. Morris, with some remarks, shewing the preference of his method to that of some French chemists. A few very summary cases are annexed, shewing its efficacy, by external application, in one rheumatic, and one gouty instance. It has been used internally, he says, with success, in the whooping cough, by Dr. Conyers, at the Foundling Hospital; and he does not recollect one case out of twenty, in which it failed of curing the tooth ach, by applying a tea-spoonful to the affected jaw, and repeating it till the pain ceases, which generally happens on the second application. This is the medicine and method by which the late Dr. Ward frequently removed the head-ach.

The thirteenth, is a very accurate and judicious account of an epidemical distemper at Edinburgh, and other parts in the south of Scotland, in the autumn of 1758, by Dr. Whytt. It seemed to have some resemblance to our late epidemic Colds, as they were called. The learned author mentions, by the way, a bad species of the small-pox, which destroyed eight out of twenty-eight in Fife; while three or four died in some parts of Teviotdale, for one that recovered. To this article is annexed a letter to Dr. Whytt, on this epidemic, by Dr. Alves of Inverness: another from Dr. Millar at Kelfo to Dr. Pringle: another to the same gentleman from Dr. Simson, Chandos Professor at St. Andrews, who calls it an epidemic Cold, and cured it chiefly by confinement to a warm room, and encouraging a plentiful perspiration. He says, he lost none, but knew several old people who died, as he thinks, for want of care. He avoided bleeding, thinking it hurtful in this disease, tho' necessary in some subsequent slight inflammatory disorders in 1759. The account of this epidemic is concluded by a letter to Dr. Pringle, from Dr. Stedman of Dumferline. This gentleman bled in it (prudently enough) only where particular constitutions and symptoms appeared to

indicate it, observing, it was not mortal near him; but adding, that many died at some miles distance; and he imagines, in some measure, ~~through~~ plentiful and repeated bleedings, from a conclusion, that it was highly inflammatory. He gives a very remarkable instance of this mistake, in the case of a young gentleman of the age of eighteen; to whom he was called on the eighth day, when he had been bled six times. He looked wild, with a propensity to rave, a starting of the tendons, and a wavering pulse, with a somewhat stiff, but unfizy, state of the *Craffamentum*. More bleeding, however, was insisted on, which Dr. Stedman (as the event plainly shows) prudently opposed; and calling in another Physician, gave the patient some wine as a cordial, which, agreeing well, was gradually increased, until he drank two bottles of Madeira in three days; after which he perspired freely, and recovered. This seems, indeed, to have been the natural outlet of this epidemic, and this cordial was a judicious expedient for *unbleeding* the patient, as far as it was possible.

The fourteenth, gives extracts of several letters from Dr. Whytt, (including others to himself) addressed to Dr. Pringle, and containing the cures of several inveterate cases by the Sublimate Solution. It extends to nineteen pages, including further extracts from Dr. Whytt's letters, printed in the manner of notes.

The fifteenth, is a Latin Letter from Baron Van Swieten to Dr. Sylvester, on the efficacy of the same remedy in curing an Opacity of the Eyes. It relates, in substance, that having known a venereal patient cured of an Opacity of the *Cornea*, joined to other pocky symptoms, by the solution, he ordered it to a noble youth who was blind, from an entire opacity of the *Cornea* in both eyes; not from the least venereal taint, but in consequence of an Ophthalmia improperly treated. As the *Corneas* became pellucid from the use of this remedy, the Baron could discern, that both the crystalline lenses, or humours, were still more opaque: but this obstacle also was removed at the end of eighteen months. He was obliged, however, sometimes, to suspend the use of it for a week or two, to oppose the Ophthalmia, (into which his patient began now and then to relapse) by bleeding, bathing, and purging. His eyes were continually washed with a mixture of spirit of sal ammoniac and distilled vinegar, united to a perfect saturation, and diluted with rose or elder-flower water. Dr. Van Swieten adds, his noble patient now enjoys perfect health.

The

The sixteenth, contains an account of the *Oleum Ricini*, or Castor Oil, and its effects in bilious disorders, by Dr. Frazer of Antigua. This oil is expressed from the large seed of an annual plant growing in the West Indies, and the warmer parts of North-America. One of its technical names is *Palma Christi*, its very large leaf being divided into five deep segments, exhibiting a rude likeness of a hand, with the fingers at their greatest distance from each other. It has been corruptly called the *Agnus Castus* (whence Castor Oil perhaps) but is commonly called the Oil-leaf, applied sometimes for the head-ach, and often used in dressing blisters: Dr. Frazer particularly recommends it in the dry belly-ach, and says, infants may take a tea-spoonful safely, for an effectual expulsion of the *Meconium*.

The seventeenth, contains a violent scorbutic case, by Mr. Pugh surgeon at Chelmsford. It was attended with a great swelling, and Negroe blackness (as he terms it) of the legs, thighs, and inside of the arms. He says, the edges of the tongue and gums were also black, all which appearances were greatly alleviated by fomentation, with the assistance of the Bark and elixir of vitriol; but the lameness continued with an increasing hardness, &c. which were finally cured with a pint of milk turned into whey, by four ounces of the juice of Water-creffes, half taken daily night and morning; and eating daily two Seville, and three or four sweet oranges.

The eighteenth, by Dr. Pye, exhibits some successful instances of the external use of the grossly powdered Bark, quilted into a waistcoat. This waistcoat is to be without sleeves, to be lined with a thin open-sort of callico, and to be applied immediately to the naked body. The cases in which it succeeded were eleven out of twelve. The 1st, an Intermittent attended with a cough; the 2d, periodical convulsions; the 3d, a remitting fever; the 4th, 5th, 6th, 7th, 8th, and 9th, Intermittents. In the 10th, which we suppose to have been an Intermittent, tho' it is not specified, it failed. The 11th was a Quartan succeeding a Tertian. February the 22d, the fit was very violent. A waistcoat was applied the 23d. A slight paroxysm of but two hours, instead of eight or nine, came on the 25th. On the 28th the Patient was perfectly well. March 1st, the waistcoat was renewed: he continued perfectly well the 10th: but upon enquiry, June 13, he had had three or four slight returns, but now is very well. The 12th instance was in a remitting fever after the measles, with peripneumonic symptoms; in which the waistcoat succeeded;

the child recovering perfectly, though slowly.—There is certainly no effectual reasoning against facts; but we confess we should not have expected much Bark to have got inwardly by this outward application of the gross powder, which should seem to act chiefly by its friction, and might corrugate or brace a little, when thus applied. We should imagine a general fomentation, with a strong decoction of the Bark, might have imparted more of it: and as a good deal of its efficacy has been thought to result from its constringing the fibres like a styptic, perhaps it might prove no bad alternative, in this age of useful experiments, to souse an adult patient, under an ague, into a good tan vat. An unexpected plunge into the cold bath, is said to have succeeded in such circumstances.

The nineteenth, by Dr. Macaulay, may be added to many other powerful effects of the Sublimate; and be also extended to its safety, the Doctor having cured two pregnant women of some high venereal symptoms by it.

The twentieth, is a letter from Dr. Bond of Philadelphia, to Dr. Fothergill, giving two instances of the success of the Bark in scrophulous cases. In the first it was compleat, by the lady's taking half a drachm thrice a day, for near four months, after which she carried an hundred doses with her into the country, where she continues well. In the second it was less perfect, the tumours being only *almost* dissolved, after the girl had taken an hundred and fifty doses, joined to some steel. An omission of the Bark for some weeks caused the swellings to increase to near their former size; but Dr. Bond says, they have again yielded to the Bark and Steel, by which we do not suppose, they have been entirely subdued, as he calls this a less extraordinary instance than the first. Suppose he had added a Bark-quilted stomacher or stays, (not to insist on such a quilted petticoat) on this obstinate occasion?

We shall give an abstract of the remaining articles in our next.

Elements

Elements of Criticism. Concluded from page 24th of last Month's Review.

IT may be presumed, from the account given in the preceding articles, that our Readers are become acquainted with the nature and scope of this ingenious work : therefore, without farther preface, we shall proceed to the third Volume, which opens with some very accurate and judicious Remarks on the subject of Comparisons.

Comparisons, says his Lordship, serve two different purposes. When addressed to the understanding, their purpose is to instruct ; when to the heart, their aim is to give pleasure. An object of one sense cannot be compared to an object of another ; for such objects are totally separated from each other, and have no circumstance in common to admit either resemblance or contrast.—It has no good effect to compare things, by way of simile, that are of the same kind ; nor to contrast things of different kinds.—Abstract terms can never be the subject of comparison, otherwise than by being personified.

His Lordship then proceeds to illustrate, by particular instances, the different means by which comparison can afford pleasure, beginning with those instances which are agreeable by suggesting some unusual resemblance or contrast :

Sweet are the uses of Adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in her head.

The next effect of a comparison, is to place an object in a strong point of view.

—— She never told her love,
But let concealment, like a worm i' th' bud,
Feed on her damask cheek ; she pin'd in thought ;
And with a green and yellow melancholy,
She sat like Patience on a monument,
Smiling at Grief.

As words convey but a faint and obscure notion of great numbers, a Poet to give a high notion of the object he describes with regard to number, does well to compare it to what is familiar and commonly known. Thus Homer compares the Grecian army, in point of number, to a swarm of bees.

Comparison

Comparisons which aggrandize or elevate, make stronger impressions than any other.

Me thinks, King Richard and myself should meet
 With no less terror than the elements
 Of fire and water, when their thund'ring shock
 At meeting tears the cloudy cheeks of heav'n.

It is difficult, his Lordship remarks, to lay down rules in what circumstances comparisons may be introduced, and in what circumstances they are out of place. — A man in his cool and sedate moments, is not disposed to poetical flights; nor to sacrifice truth and reality to the delusive operations of the imagination: far less is he so disposed, when oppressed with cares, or interested in some important transaction that occupies him totally. In general, when any animating passion, whether pleasant or painful, an impulse is given to the imagination, we are in that condition wonderfully disposed to every sort of figurative expression, and in particular to comparison. Love, for example, in its infancy, rousing the imagination, prompts the heart to display itself in figurative language, and in similes.

Come, gentle Night: come, loving black brow'd Night!
 Give me my Romeo; and, when he shall die,
 Take him, and cut him out in little stars,
 And he will make the face of heav'n so fire,
 That all the world shall be in love with Night,
 And pay no worship to the garish Sun.

His Lordship, in the next place, proceeds to give examples where comparisons are improperly introduced: and very justly observes, that the fertility of Shakespear's vein betrays him frequently into this error. Rooted grief, deep anguish, terror, remorse, despair, and all the severe dispiriting passions, are declared enemies, perhaps not to figurative language in general, but undoubtedly to the pomp and solemnity of comparison. Upon this account, the simile pronounced by young Rutland under terror of death from an inveterate enemy, and praying mercy, is unnatural.

So looks the pent up lion o'er the wretch
 That trembles under his devouring paws;
 And so he walks insulting o'er his prey,
 And so he comes to rend his limbs asunder.
 Ah, *gentle* Clifford, kill me with thy sword,
 And not with such a cruel threat'ning look.

We may add, that this simile is not only faulty by being improperly

properly introduced, but is, in itself, far from being apposite or well supported.

Nothing can be more erroneous than to institute a comparison too faint :

York. My uncles both are slain in rescuing me :
And all my followers, to the eager foe
Turn back, and fly like ships before the wind,
Or lambs pursu'd by hunger starved wolves.

The latter of the two similes is good. The former, because of the faintness of the resemblance, produces no good effect, and crowds the narration with an useless image.

In an epic poem, or any elevated subject, a Writer ought to avoid raising a simile upon a low image, which never fails to bring down the principal subject. An error opposite to the former is, the introducing a resembling image, so elevated or great, as to bear no proportion to the principal subject. The strongest objection that can be against a comparison, is, that it consists in words only, and not in sense.

The noble sister of Poplicola,
The moon of Rome ; chaste as the isicle
That's curled by the frost from purest snow,
And hangs on Dian's temple.

There is evidently, his Lordship remarks, no resemblance betwixt an isicle and a woman, chaste or unchaste. But chastity is cold in a metaphorical sense, and an isicle is cold in a proper sense ; and this verbal resemblance, in the hurry and glow of composing, has been thought a sufficient foundation for the simile. Where the subject is burlesque or ludicrous, such similes are far from being improper.

We confess, however, that we cannot be displeased with the foregoing simile : and, indeed, if we attend to the physical causes of chastity, the resemblance, with great deference to his Lordship, will appear to be more than verbal.

In the succeeding chapter his Lordship makes some very judicious remarks on the use and effect of figures, beginning with Personification, which, by a bold delusion, gives life to things inanimate, where that violent effect is necessary to gratify passion.

Antony. O pardon me thou bleeding piece of earth,
That I am meek and gentle with these butchers.
Thou art the ruins of the noblest man
That ever lived in the tide of times.

The

The example here cited by Lord Kaims, is by no means a strong illustration. For it was no "bold delusion" of mind in Antony, to bestow sensibility on the dead body of Cæsar bleeding before him with recent wounds. The next example, indeed, is fully applicable to his Lordship's purpose, where Almeria bestows sensibility on the very ground on which she kneels.

Alme. O Earth, behold I kneel upon thy bosom,
And bend my flowing eyes to stream upon
Thy face, imploring thee that thou wilt yield;
Open thy bowels of compassion, take
Into thy womb the last and most forlorn
Of all thy race.

Plaintive passions are extremely solicitous for vent. A Soliloquy commonly answers the purpose. But when a passion swells high, it is not satisfied with so slight a gratification. Among the many principles that connect individuals in society, one is remarkable: it is that principle which makes us earnestly wish, that others should enter into our concerns, and think and feel as we do. This social passion, when inflamed by a plaintive passion, will, for want of a more compleat gratification, prompt the mind to give life even to things inanimate.

Earl Rivers, carried to execution, says,

O Pomfret, Pomfret! O thou bloody prison,
Fatal and ominous to noble Peers!
Within the guilty closure of thy walls
Richard the second, here, was hack'd to death:
And, for more slander to thy dismal seat,
We give to thee our guiltless blood to drink.

Terror produceth the same effect.

—— As when old Ocean roars,
And heaves huge surges to the *trembling* shores.

Joy, likewise, is naturally communicated to all objects around, animate or inanimate.

Our Author observes, that Personification is not always so compleat as in the foregoing instances. In the following example, it does not come up to a *conviction*, even momentary, of life and intelligence.

But look, the moon, in russet mantle clad,
Walks o'er the dew of yon high eastward hill.

His

His Lordship points out the reason of these different effects. In the former instances, the Personification is *passionate*; in the latter it is *descriptive*.

Abstract terms, which of themselves present no image to the mind, are frequently personified. Thus Slander is imagined to be a voluntary agent.

——— No, 'tis Slander;
Whose edge is sharper than the sword; whose tongue
Outvenoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world, Kings, Queens, and States,
Maids, Matrons; nay, the secrets of the Grave
This viperous slander enters.

His Lordship next proceeds to ascertain the proper province of Personification. All dispiriting passions, he observes, are averse to it. Remorse, in particular, is too serious and severe, to be gratified by a phantom of the mind. With regard to descriptive Personification, he remarks, that it ought to be cautiously used. In plain narrative, the mind, serious and sedate, rejects Personification altogether. The Personification of mean objects is ridiculous; and his Lordship censures several Poets for improprieties of this kind.

How now? What noise? That spirit's possess'd with haste,
That wounds th' unresisting postern with these strokes.

Thomson, he observes, is licentious in this article:

Then sat *Hunger* bids his brother *Thirst*
Produce the mighty bowl.

The Apostrophe, which bestows a momentary presence upon a sensible Being who is absent; and the Hyperbole, which magnifies or diminishes objects, come next under consideration. The first, like all other figures, requires an agitation of mind. The latter is generally more successful in magnifying than in diminishing.

The next figure taken notice of, is that whereby the means or instrument is conceived to be the agent.

For Neleus' sons Alcides' rage had slain.

The ensuing section treats of a figure not dignified by any proper name: and which, among related objects, extends the properties of one to another. *Giddy Brink*, *joyous wins*, *daring wound*, are examples of this figure. A *brink* is termed *giddy*, from producing that effect on those who stand on it.

In

In the same manner a wound is said to be daring, not with respect to itself, but with respect to the boldness of the person who inflicts it: and wine is said to be jovial, as inspiring mirth and jollity.

In the next section, which treats of Metaphors and Allegories, it is very accurately remarked, that a Metaphor differs from a Simile in form only, not in substance. In a Simile, the two different subjects are kept distinct in thought only, not in expression. An Allegory, his Lordship observes, differs from a Metaphor, for it requires no operation of the imagination, nor is one thing figured to be another: it consists in chusing a subject having properties or circumstances resembling those of the principal subject: and the former is described in such a manner as to represent the latter.

With due deference to the learned Writer, we are of opinion, that his sentiments here are too subtle and refined. We cannot agree with him that an Allegory requires no operation of the imagination: the famous Allegory of the Ship in Horace, which is mentioned by Quintilian, is an instance to the contrary: for, unless the imagination operates, we can never conceive, that by the *Ship* is to be understood the *Republic*, and that by the *Port* is meant *Peace* and *Concord*.

His Lordship exhibits several instances of strained and incongruous Metaphors from the best Writers; and proceeds in the next section to treat of Figurative Speech, which is defined to be, "Employing a word in a sense different from what is proper to it." Many words, he acutely remarks, originally figurative, having, by long and constant use, lost their figurative power, are degraded to the inferior rank of terms---, as a *soft* nature, *jarring* tempers, &c. Several improprieties in figurative speech are pointed out and censured. As thus,

Strepitumque Exterritus *haufit*.

——— ——— Write, my Queen,

And with mine eyes I'll *drink* the words you send.

The twenty-first chapter, concerning Narration and Description, contains many excellent rules for fine Writing and just Criticism, and is divided into two parts: the first respecting *Thoughts*; the next *Words*. The thoughts, his Lordship observes, which embellish a narration, ought to be chaste and solid. Poetical images in a grave history are intolerable; and Strada's *Belgic History* is especially censured in this respect,

spect, being stuffed with poetical flashes, which, even laying aside the impropriety, are mere tinsel.

Again, it is judiciously observed, that a man, who, at his first appearance, endeavours to exhibit all his talents, is never relished: the first periods of a work therefore ought to be short, natural, and simple. Cicero, in his oration *pro Archia Poeta*, errs against this rule: his Reader is out of breath at the very first period, which seems never to end. Several examples likewise of inconsistencies, in point of thought, are quoted from the best Writers.

He fled, but flying left his life behind.

Again,

Full through his neck the weighty Faulchion sped:
Along the pavement roll'd the mut'ring head.

Improprieties in Language come next under consideration. A Poet of any genius will not readily dress a high subject in low words; as thus,

Not one looks backward, onward still he goes,
Yet ne'er looks forward farther than his nose.

On the other hand, to raise the expression above the tone of the subject, is a very common fault:

—— — In the inner room
I spy a winking lamp, that weakly strikes
The ambient air, scarce kindling into light.

In the following chapter, concerning Epic and Dramatic Compositions, it is remarked, that Tragedy differs from the Epic more in form than in substance. The ends proposed by each, are instruction and amusement; and each of them copy human actions as means to bring about these ends: they differ in the manner only of copying. Epic poetry deals in narration: Tragedy represents its facts as transacted in our sight. The effects of this difference, however, are very material: what we see, makes a stronger impression than what we learn from others. A narrative poem is a story told by another: facts and incidents passing upon the stage, come under our own observation; and are beside, much enlivened by action and gesture, expressive of many sentiments, beyond the reach of language.

A poem, the learned Writer observes, whether dramatic or epic, that hath no tendency beyond moving the passions,
and

and exhibiting pictures of virtue and vice, may be distinguished by the name of *pathetic*. But where a story is purposely contrived, to illustrate some important lesson of morality, by shewing the natural connection betwixt disorderly passions and external misfortunes, such compositions may be denominated *moral*. The good effects of such compositions are admirably described; and it is shewn, that they tend to a habit of virtue, by exciting emotions that produce good actions, and avert us from those that are vicious and irregular.

In the close of this chapter, his Lordship treats of the circumstances peculiar to each kind of composition. In a theatrical entertainment, he observes, which employs both the eye and the ear, it would be a monstrous absurdity to introduce upon the stage invisible Beings in a visible shape. But it has been much disputed, whether such Beings may not be properly introduced in an epic poem. His Lordship declares on the negative side. Because machinery gives an air of fiction to the whole, and prevents that impression of reality which is requisite to interest our affections, and to move our passions. Were it possible to disguise the fiction, an insuperable objection would remain, which is, that the aim or end of an epic poem can never be accomplished in any perfection, where machinery is introduced. Virtuous emotions cannot be raised successfully, but by the actions of those who are endued with passions and affections like our own, that is, by human actions.

With respect to a dramatic poem, his Lordship censures double plots. An under-plot in a tragedy has seldom a good effect; because a passionate piece cannot be too simple. Violent actions likewise, such as murder, ought to be excluded from the stage; because it rouses the spectator from a pleasing dream, and, gathering his senses about him, he finds all to be a fiction. His reflections on this subject are ingenious, and unquestionably founded in nature.

The three unities, form the subject of the next chapter. His Lordship admits that unity of action is equally essential to epic and dramatic compositions; and proceeds to inquire how far the unities of time and place are essential. He declares himself sensible that the drama differs so far from the epic, as to admit different rules: and on this head he facetiously rallies Bossu, who, "after observing, that winter is an improper season for an epic poem, and night not less improper for tragedy, admits, however, that an epic poem may be spread

through the whole summer months, and a tragedy through the whole sun-shine hours of the longest summer day." At this rate, Lord Kaims humourously observes, an English tragedy may be longer than a French tragedy; and in Nova Zembla, the time of a tragedy and of an epic poem may be the same.

His Lordship, in a comparison between the Grecian drama and our own, very justly takes notice, that the former is a continued representation, without any interruption.—The unities of time and place, were, in Greece, a matter of necessity, not of choice. In our drama, by dropping the chorus, an opportunity is afforded to split it into parts or acts, which in the representation are distinguished by intervals of time; and during these intervals, the stage is totally evacuated, and the business suspended.—To admit an interruption, without relaxing from the strict unities of place and time, is in effect to lead us with all the inconveniencies of the ancient drama, and at the same time to withhold from us its advantages. Therefore, he continues, the only proper question is, Whether our model *be or be not* a real improvement? In the discussion of this query, he makes many acute and judicious criticisms on the Grecian and modern dramatists; and upon the whole concludes in favour of the modern drama.

The ensuing chapter, which comes in as it were by surprise, treats of Gardening and Architecture. Gardening, he very properly observes, was at first an useful art. The garden of Alcinous, as described by Homer, was, in modern language, but a kitchen garden. Architecture has run the same course. It continued, many ages, merely an useful art, before it aspired to be classed with the fine arts. Architecture and gardening therefore must be considered, as being useful arts as well as fine arts: and hence arises that difference and wavering of taste, which is more remarkable here than in any art that has but a single destination.

In the concluding chapter, his Lordship enters into a curious disquisition concerning the *Standard of Taste*. The proverb, he observes, "That there is no disputing about taste," may be admitted so far as it regards individuals. Nature, he remarks, in her scale of pleasures, has been sparing of divisions: she hath wisely and benevolently filled every division with many pleasures, in order that individuals may be contented with their own lot, without envying the happiness of others. In our present condition, happy it is that the plu-

rality are not delicate in their choice. But if we apply this proverb, in general, to every subject of taste, the difficulties to be encountered are insuperable. Independent altogether of experience, men have a sense or conviction of a common nature or standard, not only in their own species, but in every species of animals.—This conviction of a common nature or standard, and of its perfection, is the foundation of morality; and accounts clearly for the remarkable conception we have, of a right and a wrong taste in morals. It accounts not less clearly for the conception we have, of a right and a wrong taste in the fine arts. A person who rejects objects generally agreeable, and delights in objects generally disagreeable, is condemned as a monster: we disapprove his taste as bad or wrong; and we have a clear conception that he deviates from the common standard.

Having endeavoured to establish this standard, his Lordship enquires by what means we shall prevent mistaking a false standard for that of nature. He admits, that if we endeavour to ascertain the standard of nature from opinion and practice, we are betrayed into endless perplexities. He agrees, that viewing the matter historically, nothing is more various than taste in the fine arts.—The same contradictions, he allows, occur with respect to morals. But he solves the difficulty, by observing, that, “In neither can we safely rely on a local or transitory taste; but what is the most universal and the most lasting among polite nations.

In this very manner, he continues, a standard for morals has been established, with a good deal of accuracy;—The standard of taste in the fine arts is not yet brought to such perfection.—They who are qualified to be judges in the fine arts are reduced within a narrow compass. Many circumstances are necessary to form a judge of this sort. There must be a good natural taste. This taste must be improved by education, reflection, and experience: it must be preserved alive by a regular course of life, by using the goods of fortune with moderation, and by following the dictates of improved nature, which give welcome to every rational pleasure, without deviating into excess. Lastly, his Lordship observes, that by means of the principles that constitute the sensitive part of our nature, a wonderful uniformity is preserved among the emotions and feelings of different individuals; the same object making upon every person the same impression; the same in kind, at least, if not in degree. The uniformity of taste, here accounted for, is the very thing that in other words is termed the common sense of mankind.

As the declared purpose of these volumes is to lay a foundation for forming a *Standard of Taste*, we could wish that his Lordship had been more particular and precise on this head; for, after all that has been said, the *Standard of Taste* still remains extremely vague and unsettled. We are told that it must be regulated by what is most universal, and the most lasting among polite nations: and, even among such, the judges are reduced within a narrow compass. If we appeal to what is most universal among polite nations, what shall we say to the custom in France, where, “despising the modest colouring of nature, women of fashion daub their cheeks with a red powder?” In short, if we appeal to this standard, we shall find a number of prevailing practices among the politest nations, which are totally inconsistent with all ideas of refined Taste.

Perhaps the *Standard of Taste*, in the fine Arts at least, is founded more on authority, custom or fashion, than on principles of nature. Men readily contract a relish for those objects and pleasures which accident first threw in their way. We have known the rules of Taste to undergo successive variations among the politest nations, and yet, at each period, the reigning fashion has been appealed to as the only true Standard. Among nations likewise equally polished, the rules of Taste are extremely different. A French air is grating to an Italian ear; an Italian cantata is grave and insipid to a sprightly Parisian; and an English tune is the ridicule of both. The same may be said with respect to other fine arts. Besides what is called the Taste of a nation, if nicely traced to its origin, is perhaps nothing more than the caprice of one man, who by means of extraordinary talents and capacity, has acquired such reputation and influence, as to make a peculiarity of his own become by degrees a reigning principle.—To tell us that the *Standard of Taste* is to be found among judges of a good natural taste, improved by education, &c. is, with deference to his Lordship, saying no more than that, “Taste is to be found among people of taste.” It is explaining the difficulty by the term to be defined: for we are still at a loss to determine what are the essential properties which constitute what is called Taste: and till they are known, it is in vain to reason about a common standard, which, in truth, is much easier conceived than expressed. That men are born with different degrees of sensibility, cannot be denied: but the impressions they receive, and their affections and aversions which are derived from those

impressions, are, for the most part, perhaps, owing to accident. Nay, it sometimes happens, that men of the same natural endowments, with the same benefit of education, and in all respects equal, as far as human discernment can judge, do nevertheless differ, with respect to subjects of taste, not only from each other, but at successive periods from themselves.

Therefore, though it cannot, without absurdity, be contended, that every man's taste is, to himself, an ultimate standard without appeal ; and though there are some circumstances by which all men will be alike affected, in kind, if not in degree, yet when we come to establish an universal standard of Taste, we are involved in endless contradictions and perplexities : and nothing can be a stronger proof of the intricacy of this inquiry, than that even Lord Kaims has not been able to ascertain the standard in question, in a clear and satisfactory manner.

Nevertheless, his Lordship has given abundant proofs of extraordinary talents, and has displayed a rich and valuable fund of acquired knowledge. His very errors, are mostly the errors of genius, as we have already observed, and proceed from an over-nice refinement, which, in too many instances, renders his arguments rather subtle than solid. Impartiality, however, obliges us farther to confess, that his Lordship is not so accurate in the division of his matter, as might be expected. The chapter concerning *Gardening and Architecture*, which comes in as it were *per saltum* after the *three Unities*, might certainly have been better arranged, and the whole, perhaps, might have been more accurately disposed. With respect to the language, we must observe, that though it is correct and nervous, yet it wants that ease and harmony which seem requisite in so liberal a disquisition. There is one fault, however, which runs throughout these volumes, and which we are amazed to discover in a Writer of his Lordship's delicate feeling : we mean that eternal egotism which occurs with no small dictatorial pomp, in almost every paragraph.

But, with all its defects, this is a most valuable accession to the stock of Literature. And as the authority of Lord Kaims will ever be respected, we thought it incumbent on us, to point out the blemishes in these volumes ; not merely

spermatic vessels pass out of the belly, to be a perforation of the transverse, and both the oblique muscles of the belly; when in fact they constantly pass under the transverse and internal oblique, and through the tendinous ring of the external oblique, which alone is perforated. This circumstance our author justly supposes necessary to form a right idea of a true Rupture, and, still more so, to accomplish a happy cure of it. Another error, into which even M. de la Faye, a French surgeon has fallen, i. e. supposing the cellular membrane, which envelopes the spermatic cord, and the vaginal coat of the testicle, to form one continuous cavity, is also rectified here by our author; who affirms the former to have no distinct, but many small cavities, which have no communication with the distinct and small cavity, between that coat and the tunica albuginea, the proper and immediate membrane of the testicle.

The fourth section treats of the anasarcaous, or watry tumour of the scrotum. Three cases are annexed to it; in the first of which the patient recovered, after a mortification of the whole scrotum and dartos, the testicles being covered by a new incarnation, which proved a tolerable sacculum to them. In the second, the patient died the eleventh day from the incision, with a mortified scrotum and penis. The third is the terrible though not fatal case, of one who recovered in several weeks after the incision, from a mortification of the scrotum and the integuments of the penis; and it concludes with our author's disapproving large incisions of the scrotum in dropical cases; affirming, he never met with the like disaster from simple punctures of this part.

The fifth section distinguishes the three sorts of Hydrocele; the first being a collection of water in the cellular membrane, enveloping and connecting the spermatic vessels; the second, an extravasated fluid in the same coat, but confined to a single cavity or cyst of it; and the third, an accumulation of water within the vaginal membrane of the testicle. Three cases are also annexed to this section. Mr. Port was consulted in the first, which was a severe and singular one, that had been of five or six years standing. The patient died in about six weeks from the incision. The second case was palliated by a common suspensory bag; and the patient dying of a peripneumony three years after, our author found, that what he had mistaken in it for a portion of the omentum or cawl, was a collection of water in the cellular membrane of the cord. This very honest acknowledgement
does

does him great honour, and may be useful to other practitioners. The third case was perfectly cured.

Section the sixth treats of the second species of Hydrocele, mentioned in the preceding one, *viz.* the encysted sort. Three histories of it are annexed. The subject of the first, a lad of sixteen years, was perfectly cured, after a third discharge, and a second incision through the cyst, twelve months after the first. The second was a perfect cure of the encysted Hydrocele, but not of one of the vaginal coat, with which it was combined, and which had been repeatedly emptied and filled again. The third was a perfect cure of the same sort of Hydrocele, effected by a thorough incision of the cyst, which he calls the radical cure.

The seventh section treats of the Hydrocele of the outward membrane, or sheath, as it may be called, of the testicle. The radical cure of this is effected, our author says, by exciting such a degree of inflammation in it, as, after suppuration, may efface the small cavity between this and the immediate coat of the testicle, in consequence of their cohering by an incarnation of the fore. The many different ways of effecting this are reduced to two in modern practice; *viz.* by the caustic, or by an incision of the vaginal coat throughout its length; and of these Mr. Pott prefers the last, tho' many practitioners decline it. He affirms, however, "that having performed it scores of times, he never saw the patients life in danger, nor that it proved fatal, but twice." He specifies the various temperaments and circumstances, which only ought to deter a skilful operator from it. Two histories of this disease are prefixed to his account of the operation, both of which were radically cured by dispersion, or dissipation, as he sometimes terms it. One was effected by nature, in consequence of the first fit of the gout, in a gentleman of forty-five, which confined him to his bed for six weeks; and which mere decumbiture might probably conduce to his cure. The other tumour was of two years growth, which the patient had consented to have tapped; but happening to hurt the scrotum by a fall, he altered his mind; and Mr. Pott having recourse then to fomentation, pultice, &c. the whole tumour disappeared in about three weeks, and there has been no relapse. He ingenuously confesses at the same time, he was never able to succeed by the same means in many subsequent attempts.

The eighth section treats of the Hæmatocele, which, he says, is either a tumour of the scrotum, or of the spermatic

process, from extravasated blood. Two kinds of it he supposes the effects of a chirurgic operation, chiefly from tapping the tumour just above mentioned. The third he supposes to be a Rupture of a branch of the spermatic vein. Of eleven instances of it annexed to this section, eight were consequences of a Hydrocele vaginalis: a ninth was from extravasated blood in the membrane of the spermatic cord. This last, and seven of the former recovered, one dying on the ninth day, having the scrotum mortified, and some sphacelated spots on some of the intestines. One of the eight was obliged to submit to the extirpation of one testicle. The two remaining cases appended to this section were not Hæmatoceles, but Hydroceles, combined with the collection of a fluid in the sac of a congenial hernia. Both these subjects recovered.

The ninth section treats of a Varicocele, or dilatation of the vessels of the scrotum, and of the Circoccele, which is a varicous enlargement of the spermatic vein. Two cases of this last are annexed, (the first being scarcely considered as a disease) from which no fatality ensued, but a very perceivable diminution or wasting of the testicle on the affected side.

Section the tenth and last treats of the Sarcoccele, under which term this writer comprehends all schirrosities of the testicles, of whatever size or duration. He is very diffuse and accurate in his discussion of this frequently mortal disease, through-out thirty-two pages. It comprizes twelve cases. Of these the three first recovered perfectly by castration. A fourth underwent the operation, and died about seven months after, with violent pains about the kidneys, spasmodic affections of the breast, and all the symptoms of a peripneumony; the renal gland being found, upon dissection, as big as a large Seville orange, and truly schirrous. The fifth patient died, being strongly averse to castration, and having taken large quantities of the extract of hemlock, for a considerable time, to no purpose; and at last entered upon a course of the sublimate solution, which Mr. Pott thinks contributed to shorten a very miserable existence. The sixth died some months after castration, not having admitted it early enough. A seventh died eight or nine months after the operation (being dismissed well in two months) of a large cancerous fungus in his groin. The eighth died the third day after castration performed by the late Mr. Freke, and, as it seems, without the hearty concurrence of all his hospital colleagues. The ninth case was a hard tumour, about the middle of the spermatic process, the testicle being perfectly sound. Some rupture doctor thrust

thrust a lancet into it; blood only followed, and such a cancerous sore ensued, as left no hopes of succeeding by extirpation. The patient died after languishing miserably several months. The tenth patient also died at the end of two years, under a scirrous testicle, having protested against castration, and being indeed no promising subject for it. The case of the eleventh patient was a large tumour of the testicle, of three years standing, which, like that of the ninth, was plunged into by a rupture doctor: a horrid fungus, with great pain, hæmorrhage, &c. were the consequence, which speedily delivered the patient from a torturing existence. The last case is a scirrhus testicle, about which our author was consulted, but his advice was not pursued. It really seems to have been injudiciously treated. Castration does not appear to have been proposed, and the patient died soon after his arrival in London. He concludes this treatise, however, with giving his judgment, "That when the testicle is possessed by a true scirrhus or cancer, it ought to be clearly extirpated, or not meddled with at all, by way of operation."

Such is the substance of this practical Treatise, containing 223 pages; of which the chirurgical histories employ ninety-six. This may be thought a large proportion by those readers of the same profession, who are apt to consider the exhibition of many cases as a matter of ostentation and parade: but if we recollect the number of the present cases, which either terminated fatally, or were only palliated, we think candour must acquit Mr. Pott in this respect. It is certain indeed, if gentlemen largely employed in physic or surgery, were to indulge a habit of publishing the greater part of their experience, which might naturally prove the most successful part of it, doubtless it might have an odious, empirical, and sordid appearance. But on the other hand, if men of knowledge and opportunity will acquaint us with their failures, and very possible errors, as well as with their successes; and publish only such cases, whatever be their event, as are curious or singular, and may very probably be instructive, such communications would be truly liberal, and must be founded in philanthropy: especially if we reflect, that persons very much engaged in practice have the least leisure for writing and publishing, in which they cannot employ their time so lucratively. From such considerations, we conceive this performance is well entitled to a favourable reception from the public; the large intervals between the histories being employed in

in clear and accurate descriptions of the several kinds of this disease; in reciting the antient and modern methods of operating in them; and in some new and practical discussions of the Author's own, either in the text or the notes, with frequent references to the best writers in surgery. His preface affects to disclaim any pretension to elegant writing: this might as well have been omitted, since some may suppose it a bait for a compliment; for as his expression is very generally correct, and always proper and perspicuous, it seems to imply as much elegance as his subject would pertinent y admit of.

An Essay on the first Principles of Natural Philosophy: Wherein the Use of natural Means, or second Causes, in the Oeconomy of the material World is demonstrated from Reason, Experiments of various Kinds, and the Testimony of Antiquity. Illustrated with Copper-plates. By the Rev. William Jones, late of University College in Oxford; and Author of the Catholic Doctrine of the Trinity*. 4to. 9s. sewed. Rivington.

THERE is nothing prejudices the candid Reader so much against the character and pretensions of a Writer, as his arrogance, in presuming on his own judgment, while he is petulantly treating with contempt the authority of others. The Author of the work before us is often culpable in this particular.

His Essay is divided into four books. In the first, he treats of the mechanism of Nature in general, and combats the Newtonian doctrine of a *Vacuum*, and the *vis inertiae* of matter. There are in this book many shrewd and very just observations on the mathematical principles of Natural Philosophy, and on the insufficiency of some geometrical arguments, made use of to ascertain the nature of physical elements. They would have had more weight, however, had our Author given us a better proof of the sufficiency of physical reasoning.

In the second book, he considers Attraction and Gravity at large; and exposes the inaccurate and contradictory manner in which the Newtonians, and even Sir Isaac Newton himself, have spoken of these principles. The same objections,

however, have been often made, and the justice of them admitted, so far as they serve to shew the want of logical precision in the physical terms and expressions of geometrical Writers. It is very obvious, nevertheless, that they have been always very well understood; and that, whether they spoke of attraction as a cause or as an effect, it never affected the truth of any argument they made use of to illustrate any demonstration founded on that principle.

The contempt, indeed, is just, which our Author shews for the presumptuous conduct of, what he calls, mere English Mathematicians, who declare it as their opinion, that "never a Philosopher before Newton ever took the method that he did; that it is a mere joke to talk of a new philosophy; and that in these unhappy days of ignorance and avarice, Minerva has given place to *Pluto*, [meaning *Plutus*]." * We agree, with Mr. Jones, that, however skilled such Writers as these may be in the theory, or expert in the practice, of mechanics, yet, when they take upon them magisterially to decide upon philosophy in general, they should be checked with a *ne sutor ultra crepidam*. Our Author cannot suppose, however, that all Newtonians are of this stamp. Mr. MacLaurin confesses that Geometry can be of little use in natural philosophy, till *data* are collected to build upon: now it cannot be supposed he conceived the *data* themselves were to be collected by Geometry. Newton also, when he talks of attraction as a physical principle, expresses himself in very plain terms concerning his opinion of its being a mechanical effect. It is not improbable that, in the latter part of his life at least, he entertained some such notion too of the *vis inertiae*, and other general properties of palpable bodies, notwithstanding what he has laid down in his *Regulæ Philosophandi*. The design of this eminent Philosopher was, to give a mechanical explication of the greater phenomena of Nature; deduced, on mathematical principles, from some certain and indisputable physical *data*. It was therefore necessary for him to begin somewhere, and to assume such *data* as could be experimentally demonstrated to exist. In the vague and fluctuating state in which he found the systems of Natural Philosophy, he might be very justly afraid of bewildering himself and followers, by recurring to elements too profound and far-fetched. Indeed, notwithstanding this precaution, he was at first

* A passage quoted from the preface to the ingenious Mr. Emerson's treatise on Mechanics; on which we shall only observe, *non omnia possumus ommes*.

loudly attacked in the general outcry against adopting occult causes. The laws of Nature, therefore, as laid down by Sir Isaac, should be rather considered as the elements of a science than as the elements of things. It is no impeachment of the truth of his system, that his first principle is not correspondent with the first physical cause. The first element in a system of philosophy may accord with the second, third, fourth, or the four hundredth in the system of nature. Till we arrive at something universal, we must consider what is general as such. It would be absurd, however, to deny what is general to be false, merely because it is not universal.

It was sufficient for Sir Isaac Newton, that the *data* he assumed were confirmed by physical experiment, whether they are merely physical causes or mechanical effects, is the business of future enquirers to determine; nor doth the insufficiency of the Newtonian system to determine this, at all affect its own truth or importance. Instead, therefore, of endeavouring to disprove, as our Author has attempted, the doctrine of attraction, and the theory of central forces, he had better have endeavoured to illustrate and confirm both, *a priori*; by deducing them mathematically from more general laws. It would have been taking a step toward the real improvement of natural knowledge, to have given a geometrical explication of the mechanical cause of gravitation, the revolutions of the planets, and the cohesion of the parts of bodies; whereas, in what our Author has here done, he has impotently cavilled at notorious truths; as if a new system of philosophy must necessarily be made to overturn the Newtonian*?

We readily agree, with Mr. Jones, that Geometricians, in general, have reasoned very weakly in matters merely physical. We will not scruple to say, Sir Isaac Newton himself has done so on several occasions; so weakly, indeed, that it is for this reason we cannot help thinking, he must have been sensible how inconclusive and superficial such arguments were: nay, he tacitly confesses as much by frequently giving up the point, as not the immediate object of his pursuit.

* Taking Mr. Emerson's words, as above quoted, in this sense, it is, indeed, a *joke to talk of a new philosophy*. A new system may disprove some conjectures concerning the *data* on which the Newtonian system is founded; but if it does not tend to confirm the basis itself, as well as all the material parts of the superstructure, we may declare before-hand, it must be false.

Our

Our Author has, we confess, pointed out some remarkable defects of this kind, in the Advocates for the Newtonian system: there is nothing more common, however, in scientific disquisitions, than for Writers to shew some acuteness, in detecting the mistakes and oversights of their predecessors, and yet to run themselves into blunders equally absurd and ridiculous. How far Mr. Jones is more correct and precise, in physical argument, than the Geometricians he censures, our Readers may judge from the following instance.

In speaking of Fire, the agent he makes choice of to explain the mechanism of Nature, he affects to ridicule a famous query of Sir Isaac Newton's on that head. "He asks, (says Mr. Jones) Is not fire a body heated so hot as to emit light copiously? for what else is a red-hot iron than fire? Let us answer this (continues our Author) by putting a like question concerning the element of Water. Is not water a body wetted so much, as to wet every thing else copiously? for what else is a wet sponge than water? In this latter example every person will allow the sponge to be a distinct body from the water, containing that element in its vacuities. Now fire is as truly an object of sense as water; and hath as many properties to distinguish it as a fluid."

Specious as this plea may appear to some at first view, he must be a very superficial Reasoner who does not see its fallacy on a second. Fire, he says, is as truly an object of sense as water. Surely it is not so in the case he exemplifies! The water may be squeezed out of the sponge into a bowl or basin; and will thus evidently appear to have an existence independent of the sponge or any other body. Can our Author do the same with the fire? which way will he shew the fire to be as truly an object of sense, and to exist independent of the iron or some other body? We can take a piece of cold iron, and, without letting it approach any warm body, can even in a cold, dark room, by mere hammering, make it red hot; even so hot, that it shall warm and enlighten the surrounding atmosphere. By what mechanic operation can our Author take an empty sponge, and, in a dry room, without letting it approach any humid body, fill it with water? Water is evidently a body, fire is not. He may quote Dr. Alexander Stuart, or whom he pleases, to prove that "fire is a fluid, visible and obvious to the touch," we shall, for our part, never be afraid of burning our fingers with it, unless it come in the shape of some material body.

As to the existence of an *Æther*, or an elastic fluid, conducive to those effects exemplified by Dr. Shaw and other Chemists, we conceive it incontestibly proved; but we must join against our Author, in the opinion of Messrs. Hoadly and Wilfon, that it is improper to call this fire: we hold also the argument these Gentlemen made use of, and which Mr. Jones treats as fallacious, to be very logical and satisfactory. Indeed, we may safely range ourselves with them, on the side of Sir Isaac Newton, and boldly defy all the Chemists and Electricians in the world, to bring one good proof, that pure elementary fire is any thing more than motion in the above-mentioned *Æther*; or that palpable or culinary fire is any thing distinct from, and independent of, gravitating bodies.

The doctrine inculcated by the passage above quoted from Sir Isaac Newton's Optics, of fire being only the violent motion of the agitated parts of bodies, has been greatly controverted. Nothing, however, can be more inconclusive than the experiments made use of by Boerhaave and others, to prove the materiality of fire; nor can any thing be more absurd than for a man, contending for the mechanical solution of natural phenomena, to adopt so vague and unintelligible a principle as that of fire.

In the third book, our Author recurs to the doctrine of a *Vacuum*, as existing in the heavens, and between the parts of bodies; the truth of which he denies; entering into an experimental enquiry concerning the physical causes of cohesion and repulsion. In the first chapter of this book, he shews, very satisfactorily, the insufficiency of some reasons that have been given, in support of the opinion of a *vacuum* between the heavenly bodies; particularly that of Sir Isaac Newton, drawn from the direction of the tails of comets; which is plainly a paralogism. We think him very deficient, however, in establishing his *plenum*; nor do we judge the authority of either Virgil or Plato of any great weight in physics. In short, after all we have said against our Author's notions of fire, we can hardly find out what he himself means, when he comes to make use of it. "I use the term *fire*, says he, in its largest sense, either for fire, light, or aether. We may, indeed, call it by any of these names, because the same fluid must be understood by every one of them: though, if we were to stand upon strictness and propriety of expression*, it would

* And why not stand upon strictness and propriety? Is there any subject, in treating which they are more necessary? Clear expressions will naturally follow clear ideas.

be necessary, on some occasions, to use the first of these; on others only the second or third." When this fluid is cold and invisible, he says, he would call it æther: when it becomes lucid, it is to be called light; and when it gives heat, it is fire. That is, he would call cold fire æther; luminous fire, light; and hot fire, simply fire†. Luminous and hot, indeed, are epithets applicable to fire; but surely *cold* fire is a very new and extraordinary term in physics! Who is there that will be very ready to credit our Author, or will not at least think he sadly mistakes himself, when he tells us, as he does in the very same page, that "the employment most agreeable to him, is to search after *things*, and try to render *them* intelligible?"

In the fourth and last book we have an entertaining collection of observations, chiefly from the ancients, relative to the system of nature. As this Writer, however, from the beginning of his work pays so little regard to the authority of Sir Isaac Newton, the oracle of mathematical Readers, he cannot expect they will pay much to the dogmatical opinions of the Philosophers which he has here collected together.

† Our Author, and perhaps some of his Readers, may understand what he means, by telling us not to imagine heat and cold to be things different in their nature, and that it is the same element, *fire*, that boils water and freezes it: but surely this is not the accurate language of a Philosopher!

Rural Poems: Translated from the original German of M. Gesner. Small 8vo. 2s. Becket and Co.

AS these performances are not conceived in poetic numbers in the original, we see no reason why they should be called Poems. Poetical imagery without the certain distinctions of measure, can no more entitle any work to the appellation of a poem, than a number of features, scattered without order or composition, can be called a picture. Neither, in our opinion, can the Author of such pieces have any more right to the title of a Poet, than the Designer of such features hath to the character of a Painter. As the one has afforded us no proof that he understands the proportions of composition, neither has the other given us reason to believe, that he knows any thing of the harmony of numbers;

bers; yet these are essential properties of their respective arts.

To taste these rural and pastoral compositions, it is necessary to refer to the manners of the Golden Age, for adopting which, rather than those of modern times, the Author has given us the following satisfactory reasons, in his preface.

“ It is the peculiar privilege of pastoral to recur to the first ages of mankind; and hence it receives great advantage; as by that means the scenes acquire a degree of probability, which they would not carry with them, if supposed to exist in modern times; wherein the unhappy Peasant, subjected to the hardest labour, in order to procure for his Prince, or the inhabitants of large cities, a superfluous abundance, groans, himself, under the weight of misery and oppression; and is thereby rendered mean, cunning, and brutal. Not that I pretend a Poet, who amuses himself in this kind of writing, may not strike into some new paths, and discover new beauties, in observing the manners and sentiments of our modern Peasants. But it requires the nicest taste to be able to distinguish and to polish them, without entirely divesting them of their character of rusticity.”

We are entirely of Mr. Gesner's opinion, that pastoral poetry should always refer to that æra of simplicity which we call the Golden Age, and can by no means approve the *Chansons des Bergers sur les Rivages du Loire*, nor the Shepherd's Boy singing his polished lay on the banks of the Thames.

The Author of these pastoral Essays tells us also in his preface, that he took Theocritus for his model; and we agree with him in the following character which he has given us of that Poet.

“ I have always esteemed Theocritus as the best model in this kind of writing; this Poet having expressed, with the greatest exactness, the ingenuous simplicity of pastoral sentiments and manners. His Idyllions contain a great deal more than mere roses and lillies. His descriptions are not the vague effect of an imagination confined to the most obvious and common objects. They appear to be always copied immediately from Nature, the marks of whose amiable simplicity they bear. He has given his Shepherds the highest degree of innocent sincerity, making their lips ever express the honest dictates of their hearts. The poetical ornaments of their conversation are, all of them, taken from their rural occupations,

pations, or from scenes of nature very little embellished by art. They have nothing of an epigrammatic turn, or scholastic affectation of period. Theocritus possessed the difficult art of giving his verses that amiable ease and negligence which should characterize the infant state of poetry. He knew how to give his poems an agreeable air of innocence, adapted to those early ages, wherein the ingenuous sentiments of the heart assisted to warm the imagination, already excited by the most enchanting scenes of nature. It must be confessed, indeed, that the simplicity of manners prevailing in his own times, and the esteem in which *agriculture* was still held, facilitated his endeavours herein. The turn for epigram and quaintness of phrase had not made any way, nor had good sense, and a taste for the truly beautiful, as yet given place to wit."

We have quoted this character of Theocritus, because it accounts extremely well for that simplicity we find in his writings. But whatever simplicity we may allow the age of Theocritus, it is pretty evident that he chose to introduce, in his pastorals, Shepherds of former times. His mention of the Sybarites, Id. 5. and of Mylo's carrying off a Herdsman in the fourth Idyllion, is a proof of this. Theocritus was contemporary with Ptolemy Philadelphus, and wrote about A. a. c. 260, and we find that Milo with a hundred thousand Crotonians, overcame three hundred thousand Sybarites, and destroyed their town, A. A. C. 509.

How well Mr. Gesner has followed his original, and how successfully he has accommodated these Essays to the æra of ancient simplicity; we must now enquire.

The second Essay, entitled Milo, must be allowed to be a very happy imitation of Theocritus, both in style and sentiment. As it is translated entirely in a kind of blank verse, and is not, like most of the others, a mixture of verse and prose, we shall quote it at large.

O Thou, who lovelier art than dewy morn,
How bright thy fine black-eyes! thy nut-brown locks,
Adorn'd with flowers, and sporting with the wind!
How lovely sweet thy rosy smiling lips!
But sweeter far when rais'd thy voice to sing.
I heard thee, Chloë, but the other day,
Transported heard thee, sitting by the spring,
Between those branching oaks; displeas'd I chid
The feather'd songsters and the bubbling stream
That mix'd their sounds with thy enchanting lays.

Full nineteen harvests, Chloe, have I seen ;
My cheeks are ruddy, and my face is fair :
 The Shepherds all are hush'd whene'er my songs
 In th' echoing vale are heard ; and not a flute
 Is better tun'd to Chloe's voice than mine.

Give me thy heart, fair Chloe, for 'tis sweet
 Beside this hill, within my grot, to dwell :
 See how the dark-green ivy, creeping on,
 Spreads its thick net work o'er the sloping rock,
 Whose top with briars and prickly hawthorn's crown'd.

Hung with soft skins is my convenient grot,
 And round its entrance have I planted vines,
 That spreading shade me from the noon-day sun.
 See how the foaming wave descends the rock,
 Watering the crevices, flowers, and benty grass,
 As on it flows into the lake below,
 O'er-hung by willows, and thick-grown with reeds.
 By silent moonshine here the sportive nymphs
 Dance to my flute, while skipping fauns around,
 Clapping their clattering castanets, keep time.
 See how the hazles, forming alleys green,
 In slender stems surround my shaded cot !
 How the ripe black-berries, with their glossy hue,
 Mixt with the lively red of sweet-briar glow.
 See how the apple-trees, stuck round with vines,
 Bend down with fruit. These, Chloe, all are mine :
 These all the heart can wish. But ah ! fair Maid,
 Should'st thou not love me, what a dismal gloom
 Would overspread this now-enchancing scene !
 Take these then, Chloe, and give me thy heart :
 Here on the tufted grass we'll sit us down.
 And see the wild goats climb the steep above,
 While sheep and heifers tamely graze below.
 Here at a distance will we view the sea ;
 On whose bright surface playful tritons sport,
 And Phoebus lights from his descending car.
 Here will we sing, the rude rocks echoing round,
 And nymphs and satyrs listening to our strains.

Thus Milo sung, the Shepherd of the Grot,
 While Chloe heard him from the green wood shade.
 Smiling she came, and took the Shepherd's hand.
 Milo, she said, dear Shepherd of the Grot,
 I love thee more than ewes the three-leav'd grass,
 Better than *singing* birds their morning song.
 Lead me into thy grot —————
 For sweet thy kiss as honey to my lip,
 Less sweet the rivulet's murmur to mine ear.

This

This is not only a general imitation of the style and sentiment of the Greek Pastoral Poet, but several of his particular beauties are as closely copied by our Author as they were by Virgil. This will appear by comparing the following passages.

Hung with soft skins is my convenient grot,
And round its entrance have I planted vines,
That spreading shade me from the noon-day sun.
See how the foaming wave descends the rock.

Εἴη δὲ μοι παρ' ὕδαρ ψυχρὰν τριβὰς ἢ δι' νιφάδας
Λινεῶν ἐκ δαμαλαῶν καλά δερμαῖα ———
Τῷδε θύρις φρυγανὸς ἐγὼ ἴσσοι μιν μελιδάων ———

Idyl. 9.

————— εἴ' ἀμπέλους ἂν γλυκυκαρπὸς
Εἴη ψυχρὰν ὕδαρ ——— ———

Id. 11.

How the ripe blackberries, with their glossy hue,
Mixt with the lively red of sweet briar, glow!
See how the apple trees stuck round with vines
Bend down with fruit!

Ὅχραι μὲν παρ' ποσσὶ παρὰ πλευραῖσι δὲ μαλα
Δαψιλέως ἀμύνει κυλινδῶσι τοὶ δ' ἐκίχυντο
Ὅσπερ αἱ βραβύλαισι κατὰ βριθούσας ἐρατοῖ.

Idyl. 7.

————— But ah! fair Maid,
Shouldst thou not love me, what a dismal gloom
Would overspread this now enchanting scene!

————— αἰ δ' αἰ ἀφ' ἑρπύνης,
Χ' αἰ ποιεῖται ξηρὸς ἵπποδι, χ' αἰ βούλαι.

Idyl. 8.

Here on the tufted grass we'll sit us down,
And see the wild goats climb the steep above,
While sheep and heifers tamely graze below,
Here at a distance will we view the sea.

Ἄλλ' ἔπο' ἰὼ πῆλ' αὖ τὰδ' ἄσσομαι ἀγκας ἔχοντες
Συνόμα μάλ' ἴσσομεν, τὰν Σικελίαν ἐς ὕλην.

Idyl. 8.

The close imitation of the last quoted beautiful passage, is a striking testimony of the Author's good taste; but it is a proof also, among many others, that he has affected ornament much more than his original. The Sicilian Poet says simply, "but to sit under this rock and sing, with thee, my girl, in my arms; with a prospect of my sheep feeding together, and of the sea of Sicily."—His German Imitator is not content with giving his Shepherd merely a prospect of the sea, but adds the sporting tritons and the setting sun. Theocri-

tus has a stream, a vine, and an apple tree bending with fruit near his cottage. Gesner has the same; but his stream foams over a rock, waters the cresses and flowers in its course, and at last falls into a lake, whose sides are over-hung with willows; his vine forms a shade to defend him from the noon-day sun; and his apple tree is stuck round with vines.

Imagery is the very soul of poetry, but it may be too complex and ornate. When images are multiplied, every particular object loses the effect it would have had when considered simply. Our modern Poets seem to be unapprized of this truth; seeing they are at so much pains to crowd their works with ornament.

Mr. Gesner professes to adapt his pastoral Essays to the Golden Age; but he has sometimes introduced objects unknown, and sentiments ill accommodated, to that æra. Thus, in the pastoral we have quoted, satyrs are introduced, "clapping their clattering castanets;" which, however well the sound may be adapted to the sentiment in the English translation, we must not pass over without censure; the castanet being an instrument peculiar to the German dance, and altogether unknown to the Golden Age.

The reward which Thyrsis offers Myrtilis for his song, is a Dutch toy of a very curious construction. "Come Myrtilis, as the solitude of the night, and awful brightness of the moon to solemn songs invite us, hear my proposal. This fine earthen lamp, so curiously constructed, will I give thee. My father made it in a dragon's form, with wings and feet; in its open mouth the lighted candle burns; while, see its tail turned up, is twisted round to form a handle. This will I give thee, if the moving tale of Daphnis and Chloe thou wilt sing."

In this tale Chloe is represented standing on the bank of a river,

Impatient for th' arrival of the boat,
In which her Daphnis should have cross'd the flood.

This blunder is near akin to that of the picture, in which Abraham is presenting a pistol at Isaac, for it is well known that in the Golden Age boats were not in being.

Nondum —————

— In liquidas Pinus descenderat Undas. CVID.

In the Soliloquy of old Palemon there are some fine strokes of fancy, and beautiful figures of expression. "When I re-

view the past scenes of my life, (says he) I seem to have lived a long, long summer's day; my gloomy moments, but as transient showers, that cheer the plants, and fertilize the plains." It is the beauty of comparative imagery, to admit a variety of similar circumstances. Had Palemon compared his life to a summer's day, only on account of its length, the image would have had nothing striking in it; but when he pursues the chain of similitude, and adds, that his gloomy moments had been like those transient showers that cheer the plants, and fertilize the plains, implying, in that image, the moral utility of affliction, the comparison then becomes extremely striking and beautiful.

When the aged Shepherd mentions how long his wife Myrta had been dead, he thus happily expresses himself: "Twelve times the Spring hath strewn thy grave with flowers." The beauty of the expression consists in this, that what at the first glance appeared to be fiction, is, upon reflection, discovered to be truth. When simple imagery can assume a metaphorical air, without losing any thing of its original propriety, it has always a happy effect.

It is seldom, however, that this felicity of expression can be hit upon; for as there are no rules to direct us in the search of it, it must be merely the result of chance and accident.

None of these rural Essays has afforded us more pleasure than that entitled *Lycas*, or the *Invention of Gardens*. Nothing can be more simple than the thought, or more poetical than the expression.

"Shut up at home by the rude Winter's cold, and stormy winds that whirl the flakes of snow in furious blasts; my active fancy shall from memory draw the lively images of flowery May, of sultry Summer, or the beautiful scenes of golden Autumn. From the best I'll chuse, and thence for Daphne will compose a song. Thus for his Mistress doth the Shepherd chuse the choicest flowers, to form a chaplet to adorn her hair. O, may I please my Daphne, as I sing, how, when the world was young, a Shepherd Swain invented Gardens.

"This is the spot the Shepherd Lycas said, beneath this elm at yester setting-sun, the charming Chloe gave me first a kiss. Here didst thou stand, fair Chloe, when, emboldened by a sigh, I threw my arms around thy lovely waist; meanwhile my fluttering heart, my tearful eyes, the broken accents from my stammering tongue, all spoke my love. Then
1 3
dropt

dropt the shephook from my trembling hand, whilst thou reclining on my trouble! breast, in broken accents told me thou didst love. O Lycas! saidst thou, Lycas! I—I love thee! witness ye peaceful groves and solitary fountains; for oft you have heard the soft complaints I made; and you, ye flowers that I have bedewed with tears. O Chloe! how enraptured is thy swain! yes, love's a blessing words cannot express. This spot be consecrated then to love. I'll plant young rose trees round about this elm. Around its trunk the scammony shall grow, adorned with flowers of purple-spotted white. Here I will gather all the sweets of spring; the piony and lily here shall blow. I'll go and cull in meads and verdant fields the purple violet, and sweet-scented pink, and all the sweetest shrubs and plants that grow. Of these I'll form a little grove of flowers, breathing perfumes; and round it will I turn the neighbouring stream, to form an Isle, to which a fence of thorns I'll raise beside, to keep the goats and sheep from browsing here.

“Come then ye plaintive turtles, hither come, who live in love, and coo beneath my elm. Hither ye little birds, too, come away, and count your mates beneath the rose-tree's thorn. And you, ye vagrant butterflies, so gay, here sport on beds of flowers, embrace, and vent your transports.

“Then shall the shepherd, as he passes by, and scents the sweet perfumes that fill the air, cry out, “What goddess claims this consecrated place? Is it to Venus sacred? or hath Diana decked it out so fine, to slumber here when wearied with the chase?”

In the above piece Mr. Gesner has made near approaches to the beautiful simplicity of Theocritus. The invention of gardens, a subject which we do not remember to have seen treated before, is accounted for very naturally; and the images of pastoral love and innocence are happily conceived. The author has made the invention of the lyre, and of singing, the subject of another of these essays. The first hint for the lyre he observes, with more than poetical probability, was caught from the twang of a bowstring, and the art of singing was first derived from the imitation of birds. Both these events are very poetically introduced, and love and innocent enthusiasm are made the principal agents.

We doubt not that this little account of these juvenile performances of Mr. Gesner will excite in our readers a curiosity to see the whole. Of the translation we have likewise given sufficient specimens.

Occasional

Occasional thoughts on the study and character of classical authors, on the course literature, and the present plan of a learned education with some incidental comparisons between Homer and Ossian. 8vo. 2s. Richardson.

THE author of these thoughts is a literary sceptic of the same stamp with the author of the *Reflections on learning*, but his scepticism is of a less dangerous tendency. He combats received opinions with the eagerness of Baker, but with unequal force. He is always wordy, but seldom clear.

Sometimes, however, his opinions are well founded. The insufficiency of that system of education which is followed in our schools must be obvious to all who have got clear of pedantic prejudices.

There is something, likewise, in his observations on an age of ornament. Then, says he, "the aim of every one will be rather to exhibit the little he knows with shew and ostentation, than to examine into the principles on which it is founded. For this purpose the grand object of his attention will be language. The men of learning, at such a time, will be, strictly speaking, men of *letters*; instead of laying in a stock of useful knowledge, they will fill the storehouses of science with nothing but idioms and phrases; and in working upon these flimsy materials, will the chief ingenuity of these artists be shewn. Words will be derived from words, and books will be made from books—Men will write upon Homer and Aristotle; but they will not write nor think upon nature. It is here then that we may expect to be entertained with every trick which can be played with words—we shall see them cut and moulded into a thousand different shapes, exhibiting to our view a hatchet or a hand-saw, an egg or a pyramid. And this not by any intrinsic meaning, but in plain outward form; as if people thought this was the only way in which a combination of letters could possibly represent a material object."

"In fact, whatever reference to real existence the first inventors of letters or characters might have, and whatever resemblance to natural objects the symbols they devised might bear, so as to be an easy means of bringing *the appearance of things to our view*, instead of things themselves; this in time gradually wears off, and as language is refined, words cease to be regarded as the representatives of things; and are so far from carrying the mind on to any farther contemplation, that they rather invite it to stop at them alone; forming, as it

were, a specious kind of skreen between us and nature ; which we must either throw down, or turn our eyes some other way, if we would obtain a true view of things. And the more exquisite the painting on this skreen appears, the more it will attract our regard, and the less likely shall we be to divorce ourselves from it to look on the rougher and less polished face of nature. They too whose business it is to beautify this splendid piece of patchwork ; to *dispose* their gaudy purple colouring in the most striking *point* of view ; must be so intirely taken up with this employment, that it is not to be supposed, they can have much opportunity, if they had inclination, to bestow their attention on more useful purposes."

The author, whether he might intend it or not, has given us an instance in the above passage of that kind of writing which he condemns. What a multitude of words has he employed to tell us that too much ornament makes us lose sight of nature !

There is some humour in the following paragraph, and possibly there may be also in it some truth.

"I have often amused myself with considering the wonderful analogy which I am confident might be discovered to obtain in these matters ; so that the same age which gives into ornament in drefs and architecture ; which tortures nature into quaint shapes in their gardens ; should uniformly be found to play the same pranks with their food, both of body and mind : and I have not the least doubt with myself, but that *syllogisms* and mince-pies, *prædicaments* and solomon gundy, forced meat and *school-divinity* would appear, on due inquiry, to be exactly cœval."

As most of these occasional thoughts seem to depreciate the ancient classic writers, and were ultimately intended, as we shall soon have occasion to observe, to raise one name on the ruins of another, we shall consider those arguments that more immediately tend to that purpose. The following observations on the defects of ancient languages must not pass uncensured.

"Whoever examines them with any accuracy will find that all ancient languages are extremely defective in this respect, that their words are only signs of very general and indeterminate ideas. In Hebrew this perhaps might be extended even to verbs and nouns ; but in Greek and Latin it is observable chiefly in epithets, or the names of qualities. On this account ancient poetry, and indeed all other ancient writings

writings whatever (if we except only a few trifling distinctions in logic) are and necessarily must be conveyed in very indistinct and indefinite terms: so that the size and shape of any object, or at least its peculiar marks and features must in all such descriptions be set before us in a very vague and confused manner. Their writing like their painting at such times, is either all of one colour with only some general variations of white and black, light and shade; or the colours and figures, through a want of accuracy, run into each other, and are so blended together, that all distinction of the different parts and bounds is entirely lost.

“This necessary imperfection, though it may not be so sensibly felt in the *sublime*, to which it is not perhaps altogether unsuitable, in all the softer species of poetry, where a more delicate penciling is required, where certain minute strokes and touches are the leading characters, must be an essential loss.”

The author would have done well to inform us to what æra he would have these observations on the defects of ancient languages confined. If he would impute them to the *classical* ages, he must, notwithstanding his pretensions to the contrary, have a very superficial knowledge of the expressive power of the ancient languages. “In all the softer species of poetry, where a delicate penciling is required, where certain minute strokes and touches are the leading characters,” in all the nice discriminations of passion, sentiment, character and description the works of the illustrious ancients are eminently *fine*; their languages therefore could not in this respect be deficient. Perhaps a passage or two from their writings may be more satisfactory: observe then the following,

Μελαγ ομμα γοργον εω,
ΚΕΚΕΡΑΣΜΕΝΟΝ ΓΑΛΗΝΗ,
Ἵνα τις το μεν φοβῆται,
Τοδ' ἀπ' ἰλπίδος ΚΡΕΜΑΪΤΑΙ.

Ροδινν δ', ὅποια μῆλον,
Χρῶν ποιει παρειν.
ΕΡΤΘΗΜΑ δ' ὡς ΑΙΔΟΥΤΣ
Δυνασαι βαλειν, ποιητον.

Το δε χεῖλος, κκ ετ' οἶδα
Τιμ μοι τροπῃ ποιήσεις.
ΑΠΑΛΟΝ, ΓΕΜΟΝ ΔΕ, ΠΕΙΘΟΥΤΣ.

ΕΧΕΤΩ δ', ὅπως ΕΚΕΙΝΗ,
 Τὸ ΑἶΛΗΘΟΤΩΣ συνοφρεῦν
 Βλεφαρων ἱὺν κελαίην.

Are "the marks and features in these descriptions set before us in a very vague and confused manner"? Is "the painting either all of one colour, with only some general variations of white and black, light and shade"? Are "the colours and figures, through a want of accuracy, run into each other"? and are they "so blended together, that all distinction of the different parts and bounds is intirely lost"? Who does not see the injustice of these assertions?—But it is a fine thing to have a few terms ready to draw off upon occasion! How smoothly runs the declamatory stream! how easily the words fall into their order; where if they stand full and fair, their truth is never disputed!

However, as we have produced passages from an ancient writer that make against this *occasional* and, let us add, *superficial* thinker's objections to the ancient languages, we must, in justice to him, give admission to what he has quoted in favour of his opinion.

"Perhaps (says he) an instance which just now occurs to me may more fully explain my meaning. It is one, which, I am sure, will not be thought disadvantageous to ancient poetry: I KNOW NOT, indeed, whether a more favourable one could be selected. In the eleventh book of the *Æneid*, where Virgil is describing the funeral-obsequies of the young unhappy Pallas; amongst other circumstances, all finely imagined, he throws in that most striking one of the dead warrior's horse; whose part, in this mournful scene, is set before us in the two following beautiful lines,

"Post bellator equus, positus insignibus, *Æthon*,

"It lachrymans, guttisq̃ue humectat grandibus ora."

This, if ought ever was, must undoubtedly be reckoned true poetry, and just painting. The poet is not contented with barely telling us that *Æthon* wept, or, as the historian says of Cæsar's horses, "*quod ubertim fleret*;" but with an enumeration of particulars, adds

——guttisq̃ue humectat grandibus ora!

I am far from meaning to insinuate that there is the least defect in this passage: *perhaps any thing more minute might have sunk the dignity of the circumstance.* But if the reader will only
 just

just cast an eye upon the weeping stag as described by *Shakespeare*, he will easily perceive all I aim at —

To the which place a poor sequestered stag, that from the hunter's aim had ta'en a hurt, did come to languish; and, indeed, my lord, the wretched animal heaved forth such groans, that their discharge did stretch his leathern coat almost to bursting; and the big round tears coursed one another down his innocent nose in piteous chase."

Shakespeare, As you like it.

What I would observe then is that the very act of weeping, not its effects, is brought directly to our view by a particularity in the description of which the Latin language is utterly incapable. In respect of what is here expressed, the words *grandes*, *humectat* and *ora*, in the other instance are only general terms. *Grandes* may be construed large or big, but not big round; which gives the very shape of the drop. *Humectat* is expressive enough of the effects of tears; but the wetting or moistening of the face or cheeks does not represent the very act of their flowing as the correspondent sentence in the English does; where we see them "course one another down his innocent nose, and the piteous chase reaches to the very heart of the reader."

Now what does the comparison of these two passages prove? It must be remembered, that it was introduced to shew the defects of the Latin language, and the superiority of our own. But has it done that? all the preference which *Shakespeare's* description can boast is confessedly owing to its minuteness. This minuteness, according to our author's own acknowledgment, might, in Virgil, have sunk the dignity of the circumstance. How, therefore, in the name of candour, could he take upon him to say that of the particularity in *SHAKESPEARE's* description the Latin language is utterly incapable? Is there one word in this passage of the English poet for which there is no correspondent word in the Latin? every boy in Westminster School knows there is not.

We meet with many other objections to the language and writings of the ancients equally trifling and inconclusive; such as that they were contrary to nature, &c. &c. all which are below our notice, as they are partially intended to exalt the immortal *Osian* above the poor blind bard of Greece. *Osian*, you must know, always paints from nature: Homer, seldom or never!

A report

A report of some proceedings on the commission of Oyer and Terminer, and goal delivery for the trial of the rebels in the year 1746, in the county of Sarry, and of other crown cases. To which are added discourses upon a few branches of the crown law. Folio 1 l. 1 s. in sheets. Withers.

AMONG other circumstances which have contributed to render the law confused, intricate, and uncertain, we may reckon the want of correctness, perspicuity, and precision in the report books, as one of the principal causes. The reports of adjudged cases have, for the most part, been published after their authors were dead; and the sole view of the editors, seems to have been to swell the volume for their own profit. They appear to have had no regard to the reputation of the deceased, or any concern for the benefit of the purchasers, having indiscriminately collected cases, of which many perhaps were taken while their authors were young in the profession, and others hastily sketched out, in the hurry of business, for private use only; the writer himself being able to supply the deficiencies and rectify the inaccuracies with which they abound, by the help of his memory. They who have had occasion to compare the printed cases with the records themselves, best know how erroneously and imperfectly they are reported, even in books of acknowledged authority. It is to be wished indeed, that the *imprimatur* of the judges, to books of this nature, had always been given with that caution and reserve, so especially requisite on such occasions: but it is to be feared, that they have sometimes yielded to importunate solicitations, and from a mistaken tenderness and complaisance, have vouched for the *learning and abilities* of the author, without having examined how far either have been displayed, in the collection to which they have given the solemn sanction of their names.

The learned judge * however, who has obliged the public with the reports now under consideration, stands in need of no such testimony to recommend his works. His learning and abilities in his profession, have been long since known and approved; and, what is more to his honour, his worth and integrity as a man have been universally applauded. We could wish that his health and leisure had permitted him to enlarge this collection, more especially as the few cases here published, are reported in the most full, clear, and accurate manner, and are occasionally illustrated with very pertinent and judicious observations.

The

* Sir Michael Foster.

The author, in his preface, very properly observes, (and some late unhappy instances too evidently prove the justness of his reflections) that "no rank, no elevation in life, no conduct how circumspect soever, ought to tempt a reasonable man to conclude that these inquiries do not, nor possibly can, concern him." He therefore recommends the discourses in these subjects, in preference to every other branch of the law, to *their* attention, whose birth or fortunes have happily placed them above the study of the law as a profession. As there are many niceties nevertheless in these cases, which can be of service only to the professors of the law, we shall therefore confine our extracts and animadversions to such matters as appear to be of most general concernment: and the first of this nature, is the case of *Æneas Macdonald*, who was indicted on account of the share he had in the late rebellion.

The council for the prisoner, insisted that he was born in the dominions of the *French King*, and on this point they rested his defence. But apprehending that the weight of the evidence might be against them, as indeed it was, with regard to the prisoner's birth, they endeavoured to influence the jury and bystanders, by representing the great hardship of a prosecution of this kind against a person, who, admitting him to be a native of *Great Britain*, had received his education, from his early infancy, in *France*; had spent his riper years in a profitable employment in that kingdom, where all his hopes centered: and, speaking of the doctrine of natural allegiance, they represented it as a slavish principle, not likely to prevail in these times; especially as it seemed to derogate from the principles of the *revolution*.

Here the court interposed and declared, that the mentioning the case of the revolution, as a case any way similar to that of the prisoner, supposing him to have been born in *Great Britain*, could serve no purpose but to bring an odium on that great and glorious event. It never was doubted that a subject born, taking a commission from a foreign prince, and committing high treason may be punished as a subject for that treason, notwithstanding his foreign commission. It is not in the power of any private subject to shake off his allegiance, and to transfer it to a foreign prince. Nor is it in the power of any foreign prince by naturalizing or employing a subject of *Great Britain*, to dissolve the bond of allegiance between that subject and the crown.

He was found guilty, but pardoned on condition of retiring out of his Majesty's dominions, and continuing abroad during life.

life. Terms, we may add, which, even rebels themselves must acknowledge, to have been mild and generous.

Among other curious cases, we likewise find that of Alexander Broadfoot, which hath been in print, but never was published before. Broadfoot was indicted for the murder of Cornelius Calahan, a sailor belonging to his Majesty's ship the *Mortar Sloop*. The case was thus. Captain Hanway of the *Mortar Sloop*, had a warrant from the lords of the admiralty, grounded on an order of his Majesty in council, empowering him to impress seamen: and the warrant expressly directed. "That the captain shall not entrust any person with the execution of it but a commissioned officer; and shall insert the name and office of the person entrusted on the back of the warrant." The captain deputed the lieutenant, according to the tenor of the warrant: and being at anchor in *Kingroad*, ordered the ship's boat down the channel in order to press. But the lieutenant staid in KINGROAD on board with the captain.

The boat came up with the *Bremen Factor* homeward bound, and some of the crew went on board in order to press; who being informed that one or two of the Bremen's men were concealed in the hold, *Calahan*, with three others of the boat's crew, went thither in search of them. Whereupon Broadfoot one of the Bremen's crew, called out and asked what they came for: he was answered by some of the press gang, "We come for you and your comrades." Whereupon he cried out, "Keep back, I have a blunderbuss loaded with swan shot." Upon this, the others stopped, but did not retire. He then cried out, "Where is your lieutenant?" and being answered, "He is not far off," immediately fired among them. By this shot, *Calahan* was killed on the spot, and one or two more of the press gang wounded.

The case being thus, the recorder, then Mr. Serjeant Foster, was of opinion, that the boat's crew having been sent out with a general order to impress, and having boarded the vessel expressly against the terms of the captain's warrant, every thing they did was to be looked upon as an attempt upon the liberty of the persons concerned, without any legal warrant: and accordingly he directed the jury to find *Broadfoot* guilty of manslaughter. But this being a case of great expectation, and uncommon pains having been taken to possess people with an opinion that pressing for the sea service is a violation of *magna charta*, and a very high invasion of the liberty of the subject, the recorder thought proper to deliver his opinion touching the legality of pressing for the sea service.

He

He freely confesseth, that he has not met with one adjudged case, wherein the legality of pressing hath *directly* come in judgment. Nevertheless he labours to prove that the right of impressing mariners for the public service is a prerogative inherent in the crown, *grounded upon common law, and recognized by many acts of parliament.*

He observes that a general immemorial usage, not inconsistent with any statute, is part of the common law of England: and as to the point of usage, he cites a number of commissions, conceived in various forms, for the purpose of impressing. As to Magna Charta, the learned judge remarks, "It is not pretended that the practice of pressing mariners for the public service, is condemned by express words in that statute: and if it be warranted by common law, it cannot be shewn to be illegal by any consequences drawn from Magna Charta—Besides, we know that Magna Charta hath been expressly confirmed by many acts of parliament: and yet the practice of pressing mariners still continued through all ages, and was never once mentioned in any of those acts as illegal, or a violation of the great charter."

Nevertheless the learned judge admits, that the legality of this practice was *doubted* of, in the time of Charles the first, a temporary act being made in the 16th and 17th of that reign, authorizing an impress by admiralty warrants for a limited time: and the writer acknowledges, that, had temporary acts of that kind been frequent, or had the practice of pressing been discontinued from the time of Charles the first, unless when revived by subsequent temporary acts, what has been said upon the foot of antient precedents could, after all, have had very little weight. For, he freely declares that, "antient precedents alone, unless supported by modern practice, weigh very little with him in questions touching the prerogative."

For the sincerity of this declaration, the uniform tenor of the worthy judge's conduct, is the best voucher: and as he has ever been the friend and patron of liberty, his judgment on this occasion will have the greater weight with all wise and good men. Nevertheless we may presume, under correction, to offer some animadversions on the foregoing arguments.

It cannot be disputed but that "immemorial usage, not inconsistent with any statute, is part of the common law of England:" and of the usage, there can be no doubt. It therefore remains to be determined whether this usage be inconsistent

consistent with *Magna Charta*. That statute, it is true, does not condemn the practice of pressing in express terms, but it says, that "no man shall be taken, but by the judgment of his peers, or by the law of the land. Now, by these words the law of the land, is to be understood without due process of law; as may be collected from the exposition of a subsequent statute, and of the ablest commentators. If this therefore be the true interpretation of those words, it will be difficult to prove that the practice of pressing, is consistent with the clause in question.

At the same time, it must be admitted, that, in cases of necessity, the public has a right to the service of mariners. But whenever the *salus populi*, the supreme law, requires this useful body of men, to be, by force, put under hardships so inconsistent with the temper and genius of a free government; this necessity may be provided for by a temporary statute, as it was in the reign of Charles the 1st, and as has been practised with respect to *marines*: for it is not easy to assign a valid reason, why the liberty of a mariner, should not be as secure as that of a marine.

It will be unnecessary to dwell longer on the subject of these reports. We will only observe, that, among other remarkable cases, is that of the *thief-takers*, which is very fully reported with the arguments of the judges; and which is a remarkable instance of the great caution and tenderness of our law. The reader will likewise find the case of the earl of Ferrers, on which the two following questions were put to the judges.

1. Whether a peer indicted of felony and murder, and tried and convicted thereof before the lords in parliament, ought to receive judgment for the same according to the provisions of the act of parliament of the 25th year of his majesty's reign?

2. Supposing a peer so indicted and convicted ought by law to receive such judgment as aforesaid, and the day appointed by the judgment for execution should lapse before execution done, whether a new time may be appointed execution, and by whom?

His opinion with regard to the first point, is well known by the event of the Earl's execution. As to the second, read thus, "Supposing the day appointed by the judgment for execution should lapse before such execution done,

(which however the law will not presume) we are all of opinion, that a new time may be appointed for the execution; *either by the high Court of Parliament, before which such peer shall have been attainted, or by the Court of King's Bench, the parliament not then sitting; the record of the attainder being properly removed into that court.*"

The reasons given in support of their opinion concerning the second question, are curious: and we must not omit to take notice of a distinction; little known, which is here made between a proceeding in the court of the High Steward, and that before the King in Parliament. The name, stile and title of office is the same in both cases; but the office, the powers and preheminences annexed to it differ very widely. In the court of the High Steward, he alone is judge in all points of law and practice. The peers triers are merely judges of fact.—But in a trial of a peer in full parliament, or, to speak with legal precision, before the king in parliament, for a capital offence, the case is quite otherwise. Every peer present at the trial, voteth upon every question of law and fact; and the question is carried by the major vote; the High steward himself voting merely as a peer, and member of that court, in common with the rest of the peers, and in no other light.

In short, it may be concluded from the reasons here assigned, that the High Steward is only as chairman, or speaker, *pro tempore*, during the trial, and until judgment, for the sake of regularity and order: many instances being cited, where the court hath done various acts, plainly judicial, before the appointment of an High Steward, and even after the commission dissolved.

Hitherto the learned Judge has appeared in the light of a reporter, but it is from the four discourses annexed to the report, that he will derive most honour, and that his readers will reap most benefit. The first relates to the subject of High Treason, on which head, he takes occasion to censure the unbecoming part which king James took in a prosecution for High Treason, by condescending to instruct the attorney-general (Bacon) who submitted to the drudgery of founding the opinions of the judges upon the point of law, before it was thought adviseable to risk it at an open trial. "Is it possible," the writer thus nobly expresses himself, "that a gentleman of Bacon's great talents could submit to a service so much below his rank and character? But he submitted to it, and acquitted himself notably in it. Avarice,

rice, I think, was not his ruling passion. But whenever a false ambition, ever restless in the pursuit of the honours which the crown alone can confer, happeneth to stimulate a heart otherwise formed for great and noble pursuits, it hath frequently betrayed it into measures full as mean as avarice itself could have suggested, to the wretched animals who live and die under her dominion. For these passions, however they may seem to be at variance, have ordinarily produced the same effects. Both degrade the man, both contract his views into the little point of self-interest, and equally steel the heart against the rebukes of conscience, or the sense of true honour." Every reader of sensibility must applaud the good sense, spirit and dignity of these reflections; and if any thing can add force to these indignant sentiments, it is the circumstance of their proceeding from one of the Judges of a court, generally thought too much inclined to favour the prerogative.

The two following discourses treat of homicide, and of accomplices. In the last, the learned Judge animadvertes on some passages in the writings of the lord chief-justice Hale, relative to the principles of the revolution. His Lordship concludes, from the judgment against Mortimer, that Edward II. in the opinion of those times, was *STILL A KING, though deprived of the actual administration of his kingdom.*" This notion Judge Foster refutes in the most clear and satisfactory manner.

"Edward II." he observes, "in the interval between his deposition and his death, was most commonly stiled, as he is in the beginning of this record, *Dominus Edwardus nuper Rex Angliae, Pater Domini Regis nunc.* But I would not be thought to infer from this record, what may, I think, be reasonably inferred from those worded in the same manner in the life-time of the king. For this being a proceeding after his death, he was, with strict propriety stiled *Nuper Rex*, whatever opinion the parliament might entertain concerning him, or the proceedings against him. What I would observe is, that as the words *nuper rex* import no more than that he lately was King, and do by no means imply that *he continued so to his death*, it cannot be inferred from any thing in this record, that in the opinion of that parliament he did continue to bear the regal character after his deposition. This, I say, cannot be inferred from the words *nuper rex*. And the words upon which his Lordship groundeth his opinion, *Ipse dominus regis, — predicti domini regis, &c. &c.* have in this record a plain

a plain reference to the person named at the beginning under the stile of *Nuper Rex*."

He proves from other incontestible arguments, that the treason with which Mortimer was charged was considered as a treason against the king on the throne, and him alone.— Such as the charge of *accreaching* royal power, which could never be considered in any other light, than as an offence against the crown and dignity of him, who, for the time being, was actually invested with the regal power.

The learned Judge then proceeds to refute other notions of Lord Hale, which are injurious to the principles of the Revolution: and he observes, that the radical mistake of the advocates for hereditary right, arises from this, "They seem not to have sufficiently attended to the nature and ends of civil power, whereof the regal dignity is a principal branch. They seem to have considered the crown and royal dignity merely as a descendable PROPERTY; as an estate or interest vested in the possessor, for the emolument and grandeur of himself and heirs, in a regular invariable course of descent. And therefore in questions touching the succession, they constantly resort to the same narrow rules and maxims of law and justice, by which questions of meer property, the title to a pigstye, or a lay-stall, are governed. And thence conclude, that the legislature itself cannot, without manifest injustice, interrupt the ancient, legal, established order of succession. It cannot, say they, without injustice, give to one branch of the Royal Family, what by right of blood belongeth to another.

"Thus they argue. And if I could conceive of the crown, as of an inheritance of *meer property*, I should be tempted to argue in the same manner. But had they considered the crown and royal dignity, as a descendable OFFICE, AS A TRUST for millions, and extending its influence to generations yet unborn: had they considered it in that light, they would soon have discovered the principle upon which the right of the legislature to interpose in cases of necessity is manifestly founded: and that is the *salus populi*, already mentioned upon a like occasion.

"There is, and for many ages past hath been, a certain order of hereditary succession established among us. But it was for the sake of the whole, and to avoid the many inconveniences to which an uncertain succession is subject, that this order of hereditary succession ever took place. For nobody

can say, that this or any other particular mode of government is founded in natural right. Nature discovered the necessity of civil government, but the several modes of it are either matters of choice, or resulting from meer necessity or accident. Therefore," he concludes, "whenever the safety of the whole requireth it, they must, like all rules of positive institution, be subject to the controul of the supreme power in every state."

Upon the whole, this able defender of the rights of civil liberty, has clearly exposed the fallacy and absurdity of that slavish doctrine, which militates against the principles of the Revolution,—Principles, which every good citizen is bound in duty to support; and which every man of sense and spirit will maintain, from a conviction of their direct tendency to preserve the freedom of the British constitution, and consequently to promote the happiness of its members.

An Essay on the Bite of a Mad Dog. By Daniel Peter Layard, M. D. Member of the College of Physicians, and of the Royal Society. 8vo. 2 s. 6 d. Rivington.

IN this Writer's Preface, which gives a kind of analysis of his pamphlet, he justly acknowledges the whole of it to be chiefly a compilation, with a modest *vix ea nostra vago*; adding, "he has only illustrated and attempted to reconcile the various opinions of others, and to fix upon the most rational method of cure, from a full conviction, that such cure is in reality a practicable thing." This circumstance of its compilation (tho' not without frequent insertions, reflections, and even some cases from our author) makes it unnecessary to present any formal abstract, from the much greater part of it, to our medical readers, whom we may generally suppose provided with the originals Dr. Layard has quoted or referred to. Passing over therefore the Introduction, and the three first Sections, (but not without having read them) we come to the fourth, entitled *Observations*.

This section contains seven cases; four, of patients bit by mad dogs; two, of persons bit by a mad cow after the bite of a mad dog; and one of a woman, who tasted, or imagined she had tasted, the slaver of this cow, who is said to have died mad. Of these seven cases, only one, to our recollection, has been already printed: and all the patients are affirmed

firmed to have recovered. The two first had been plunged in sea water, which did not prevent a *Hydrophobia*. The third and fourth, bit by the mad cow, and the fifth, supposed to have tasted her slaver, were not immersed at all, and had no *Hydrophobia*. The sixth is not mentioned to have been dipped, nor to have had the great symptom: and the seventh, who was dipped, and never had the *Hydrophobia*, is affirmed to have died two years afterwards of a putrid fever, without the least manifestation of any rabious symptom at his death. Some of them were treated with a variety of medicines; but different mercurials, internally and externally, seem to have been chiefly effectual in the cure. In the second case, indeed, a considerable quantity of opium was used, and seems to have conduced to it. This valuable extension of the use of mercury was discovered by Default, and revived by Dr. James.

So many successful escapes, however contradicted by a much greater number of fatal consequences from this surprising poison, affirmed by reputable Writers, may afford some comfort to persons who have received it: and undoubtedly a calm and hopeful state of the mind, must be a circumstance that can neither prevent nor retard the cure. To hazard a prescription or expedient on such an alarming occasion—Suppose the actual cautery, fire, applied immediately on the bite; or, where the Patient might be too irresolute to submit to it, an active potential cautery, of a moderate size, to be fixed upon, and round the orifice of the bite; might not a radical cure be reasonably expected from the sudden constriction of all the fleshy, vascular, and nervous fibres; and from the incirculable, uncommunicating state of the fluids, in the poisoned part? even if we could suppose the poison itself not to be destroyed, nor effectually altered in its pernicious quality, from so powerful an application. As the frequently mortal operation of this vitiated canine *saliva* seems constantly to commence, at whatever period, with a pain in and near the spot through which it was injected; the early destruction and separation of that, and of its immediately contiguous fibres and fluids, has so rational and promising an aspect, that it seems to be worth essaying at least, in a disease, where the success of many other instruments has certainly been often fallible.—But this by the way.

We shall conclude this Article, after observing that our Author is rather a diligent reader, than a very accurate writer, with presenting such practitioners, as may be remote from the best assistance on such an unhappy occasion, with

the most recent advice and prescriptions of this gentleman, who has laboured so much on the subject.

“The part bitten should immediately be cleaned from the *saliva* of the mad dog, and the wounds encouraged to bleed, carefully clearing the blood away; then half a dram of the *mercurial ointment*, known by the name of *unguentum cæruleum fortius*, or the *stronger blue ointment*, should be rubbed in, and repeated night and morning, increasing or lessening the quantity, as it may prove necessary. Sanguine constitutions will require bleeding; leucophlegmatic, relaxed, and bilious ones, should be vomited, either with *ipæacuanha* wine, with or without *oxymel of squills*, which will cleanse the stomach and bowels from the putrid bile, and acid *saliva*, that has been discharged into them; and in the advanced stage, when liquids begin to pass with difficulty, if it be requisite to empty the stomach and bowels, after plentiful bleedings, some grains of *ipæacuanha* and *white hellebore* root may be given in a bolus, made up with the *oxymel of squills*. These vomits will be less apt to irritate the *primæ viæ*, than either *turbeth mineral*, or any *antimonial* preparation.

“Doct^r MEAD's *tulvis antilyssus* may then be taken every morning, in warm milk, to procure the urinary discharges, while the *mercurial* frictions are continued; and if these are inclined to salivate, an emollient clyster, or a purge, with *mannâ*, *cooling salts*, and *rhubarb*, may be given. *Rhubarb*, either in powder, or the syrup, will be best adapted to children. Clysters are recommended, in all stages, by Doct^r DESAULT, professor BOERHAAVE, and Doct^r MEAD; and are to be composed of such ingredients as the case may require, whether emollient, or coolers. After the *mercurial* ointment has been used four or five days, and the patient purged with some of the abovementioned medicines, or, if necessary, with *crude mercury*, divided with *turpentine*, and mixed with *rhubarb*, or by *mercurius dulcis*, well sublimed, and mixed with *rhubarb*; then it may be proper, in some cases, especially where the spasms are frequent, to give the *cinnabars*, either with or without *musk*, as perfumes agree or disagree with the patient: indeed there are instances wherein *musk* has not been disagreeable to the stomach, although the person could not usually bear the smell of it. The *cinnabar* powders are to be taken every six or eight hours, with a julep of *rue water*, *perjuryal water*, *tincture of castor*, and some common syrup, or in a glass of *arrack* alone, or with water.

“In

"In tender constitutions, antispasmodic and antihysterical medicines may be used, towards the end of the cure; but nature, in this disease, no more than in any acute disorder, is not to be overcharged with medicines: for, as Doctor MORTON observes, "an officious overloading seldom goes off unpunished." And care must be taken, lest, instead of strengthening the nerves, they suffer not by too much irritation.

"Such patients as can, without fear, be prevailed upon to go into the cold bath, willingly and of themselves, may complete their cure by that immersion; but force, or too earnest persuasion, are cautiously to be avoided.

"The diet to be kept, during the mercurial frictions, which, as hath been said, are to be repeated according to the case, and intirely depended upon, is to be light and nourishing, neither high seasoned, nor acrid: in the worst stages, a moderate quantity of wine may increase the inflammation; whereas wine may be of use in the beginning, and in a dejected state. White meats will suit the stomach best; and milk pottage, water gruel, *polenta*, that is, a decoction of *oat-bread* toasted, and *toast and water*, may be drank: as likewise an infusion of *black currants* stalks and leaves, or *baum* tea sweetened with *black currant* jelly: these two last will better suit in the inflammatory stage.

"So far from confining the patients to their room, or house; exercise, company, and diversions, are to be encouraged: for the mind being as much affected as the body, the cure will be much forwarded by a proper application to the passions, avoiding all conversation relating to madness, or mad dogs. Doctor DESAULT relates the success which attended these directions which he gave to a lady of *Bordeaux*, who, under the course of mercurial frictions, constantly visited her friends, went to concerts, and other public places.

"Thus far the cure is only preventive of the *hydrophobia*, and designed for the milder progress of the disease, and also when it is complicated with *hypochondriac* or *hysterical* symptoms; but in the confirmed state, when the *hydrophobia* appears, the actual cure is to be performed by copious and repeated bleedings, cooling clysters, often administered, of *barley water*, *nitre*, *honey*, and *vinegar*; and, after these evacuations, it may be allowable, in case of a considerable flow of the *saliva*, to apply a blister round the neck, to take off part of the discharge, as succeeded in Doctor HALL's remarkable observation: this is the only time wherein blisters can be safely

applied.—But the medicine chiefly to be depended upon is the *mercurial ointment*, which is to be rubbed in three times a day, and continued till the symptoms decrease, and the discharge from the glands of the mouth shew it is proper to lessen the quantity of the ointment."

N. B. To this Gentleman the Public is also obliged for an Essay on the contagious distemper among the Cattle. See Review, Vol. XVII. p. 36.

FOREIGN ARTICLE.

EMILE; ou de l' Education. Par J. J. Rousseau, Citoyen de Genève. Or,

EMILIUS; a Treatise on Education. 4 vols. 12mo. Amsterdam. Imported by the London Booksellers.

THE extraordinary notice which hath been taken of this publication abroad, and the severe treatment it hath met with in France, and elsewhere, have already been communicated to the public by means of the News-papers. If to these circumstances, therefore, we add the well-known character of the Writer, and the importance of the subject, no one will wonder that so general a curiosity and attention have been excited throughout Europe, in regard to so interesting a performance.

In the plan and conduct of this work, which is calculated for the information of all ranks and degrees of people, the very ingenious Author supposes himself the Tutor of a young Gentleman, whom he takes the charge of, and conducts from the earliest term of infancy, to the age of manhood. Applicable to the several periods of this interval, he gives very minute and circumstantial directions for a general course of education; illustrating those which particularly regard the male part of our species, by the example of EMILIUS, and such as respect the fair sex, by that of SOPHIA; an happy marriage being at length designedly effected between these amiable parties: a circumstance which, added to the entertaining conduct of the whole piece, gives this very instructive treatise the air and manner of the most agreeable Romance.

Mr. Rousseau has been frequently charged with an unreasonable

reasonable attachment to peculiarity and paradox; it can hardly be expected, therefore, he should be free from this imputation in his manner of treating so delicate a subject as that of Education. He is able, however, to apologize for himself; and, indeed, were all the exceptionable parts of his book extracted and thrown aside, there would be a sufficiency of original matter, and striking observation, to enable a dozen ordinary Authors to divide the remainder among them, and figure away on the subject. A more minute and sagacious Observer, perhaps, never existed: his hints and suggestions also, for the improvement of our species, and of society, are, in general, extremely acute and ingenious: his views, nevertheless, are frequently too confined, and his arguments sometimes wanting in solidity.

But we shall not proceed to a farther account of this work at present, as we learn, with pleasure, that the Gentlemen who obliged the public with a translation of *Eloisa*, have undertaken also to give a translation of *Emilius*.

MONTHLY CATALOGUE,

For AUGUST, 1762.

MISCELLANEOUS.

Art. 1. *The Practice of a Justice of Peace: Containing the Statutes which give Jurisdiction to that Magistrate. With a greater Variety of Precedents formed upon the Words of the Acts of Parliament, than in any other Book extant. Compiled and published under the Direction of the Right Hon. Lord Ward.* By T. Cunningham, Esq; 8vo. 2 vols. 14s. bound. Owen.

WE have formerly had occasion to commend the labours of those industrious Compilers, who have taken the pains to reduce the confused mass of Law into a digested form, and to class the scattered materials under their proper heads of division: and we should for these reasons have applauded the Author of these volumes, had not the learned and accurate Mr. Burn forestalled the subject, and rendered this publication unnecessary.

Mr. Cunningham acquaints his Readers, that "the furnishing Justices of the Peace with a sufficient variety of precedents, formed upon the words of the Acts of Parliament, was the *sole* motive for compiling the following sheets; so that they may be assured, that no forms

forms are published, but such as appear to the Compiler to be accurate." His motive, no doubt, was good; but we can by no means approve of his plan of execution: since it is manifestly notorious, that the far greater part of the precedents in these volumes are copied from Burn's Justice, without any acknowledgement whatever.

Mr. Cunningham is to learn, that there is some difference between a Compiler and a Plagiary.

Art. 2. *Dialogues of the Living.* 12mo. 2 s. sewed. Cook.

Dialogues of the living! Palpably false and absurd! No men ~~ever~~ ever talked like these men—Ah! Mr. Cook, you have here cook'd up a miserable hash indeed!

Art. 3. *A Description of Ranelagh Rotundo and Gardens. Being a proper Companion for those who visit that Place, as it explains every Beauty and Curiosity therein to be found.* 12mo. 6 d. Hooper.

Art. 4. *A Description of Vaux-Hall Gardens. Being a proper Companion and Guide for all who visit that Place.* 12mo. 6 d. Hooper.

These Descriptions are embellished with copper-plates; and they are, as the Author intimates, no improper Companion for those who visit these elegant scenes of public amusement. Such as have never seen Vaux hall and Ranelagh, will also find their curiosity excited by a perusal of these little tracts.

Art. 5. *Youth's Instructor; or an Introduction to Arithmetic, Vulgar and Decimal.* By John Sharpe, Schoolmaster at Coggeshall in Essex. 12mo. 2 s. 6 d. Owen.

This differs only from other modern treatises of Arithmetic, by the Socratic form of question and answer, in which the Author has thought proper to convey his instructions.

Art. 6. *Proceedings of a general Court Martial upon the Trial of Lieut. Col. Glover, of the South Battalion of the Lincolnshire Militia.* 8vo. 1 s. 6 d. Willson.

Relates to some exceptionable expressions that passed between Colonel Glover and Captain Gardiner, in the warmth of a dispute concerning a Deserter.

Art. 7. *Political Annals.* By the late celebrated M. Charles Irenée Castel, Abbot of St. Pierre, and Member of the French Academy. Translated from the last correct and enlarged Edition of the French. 8vo. 2 vols. 10 s. bound. Woodgate.

These

These Annals were sufficiently noticed at their first publication in the original French, in the XVIIIth volume of our Review, page 391; where the Author and his work were briefly characterised. It will be the less necessary therefore to speak now to the merit of a performance which will not fail to gratify the judicious Politician: the Author being a very accurate Observer of the transactions of Europe. The Introduction contains many shrewd observations, and notable hints, which sufficiently shew the abilities of the Abbot for the task he has completed. The translation is tolerable.

- Art. 8. *A genuine Letter from Paul Gilchrist, Esq; Merchant at Petersburg, to Mr. Saunders in London. Giving a particular Account of the great Revolution in Russia, and the Death of Peter III. the late Emperor. In which that very extraordinary Affair is set in a true Light. To which is added, a short Account of the Government, Religion, Laws, and Inhabitants of that Nation.* 8vo. 1s. Williams.

Either Mr. Saunders has already furnished us with all the accounts of this memorable Revolution which have appeared in the Newspapers by previously re-issuing his friend's letter in them; or, the several paragraphs contained in the said papers, have been connected, with a few explanations, to compose Mr. Gilchrist's letter. The Reader is left to determine which of these methods is most probable. Some of the books of Geography have furnished a few paragraphs to which the latter part of the title alludes.

- Art. 9. *Il Tasso, a Dialogue; the Speakers John Milton, and Torquato Tasso. In which new Light is thrown on their poetical and moral Characters.* 8vo. 6d. Baldwin.

No new light at all have we been able to discover: so, gentle Author, in your own words, our "Valediction attends you"

- Art. 10. *A Review of the Evils that have prevailed in the Linen Manufacture of Ireland. Arising from a Neglect of the original Laws. Part I. also Part II. Being a Narrative of what has been done, or attempted, to enforce the Laws, and to bring about a general Reformation. With an attempt to point out the Causes of the Opposition that is still kept up; and the proper Means to be used, for carrying the Laws fully into Execution.* 8vo. Printed at Dublin and at Belfast.

The ingenuous and public-spirited Author of the pamphlets before us, hath here traced to their source, and exposed, the various frauds, which have of late years prevailed in the Linen-manufactures of Ireland: frauds so notorious, and so destructive to the very existence of that important branch of trade; that it is with the greatest astonishment we hear, there are any persons, except the Offenders, so wicked,

ed, or infatuated, as to oppose the application of those remedies which the Legislature hath provided against such capital evils. We could with our plan would permit us to give a particular account of the various matters relative to this interesting subject; but we are afraid lest any abstract, so confined as we should be under a necessity of making it, should in any respect mislead the Reader. We must content ourselves, therefore, with recommending the perusal of these tracts to every one who is a friend to trade, and a lover of his country: not doubting, that every disinterested person will be fully convinced of the justice of the measures now taking by the Linen-Board, and other friends to this manufacture, to effect so necessary a reformation. At the same time it is to be hoped, that every Magistrate in that part of the British dominions, will be ready, on every occasion, to shew his zeal for the good of the community, by actively exerting himself to suppress those tumults which, we hear, are formed, in order to prevent the most salutary laws from being carried into execution. Our friends in Ireland have, on some occasions, suspected their national interests to have suffered from the cabals of their secret enemies on this side the water; it is to be hoped, therefore, they will not, on the present, be such open and declared enemies to themselves, as to persist, to their own ruin, in the destruction of a manufacture to which England has given so much encouragement.

POLITICAL.

Art. 11. *Gíbal, an Hyperborean Tale: Translated from the Fragments of Ossian, the Son of Fingal.* 8vo. 1s. Pridden.

This Hyperborean Tale, as it is called, consists chiefly of scandalous inuendoes, and impudent abuse; which are here very indecently thrown out against the most respectable personages, and are conveyed to us in a wretched imitation of the scripture style.

Art. 12. *Letters to two great Men. The first to the Earl of E——t: The second to the Earl of B——e. In which is a beautiful Anecdote concerning his Majesty King George III.* 8vo. 1s. A. Henderlon.

Two rambling, incoherent letters, about the war and the peace, and the Portuguese, and the Spaniards, and the French, *cum multis aliis*, &c. Never surely did irony appear so barefaced, or panegyric so gross, as in the encomiums lavished on the latter of the noble Peers addressed in this publication: whether satire or eulogy be intended, is best known to the Writer.

POETICAL.

Art. 13. *An Epistle to his Grace the Duke of N———, on his Resignation.* By an Independent Whig. 4to. 6d. Corbet.

This

This Epistle is a compliment to the Duke of Newcastle. Panegyric, however, is not the only business of it; the Writer, while he praises his Patron, for his exemplary merit in office, and disinterested resignation, aiming some very severe strokes at his Grace's successor, as well as at another popular Patriot, who, he conceives, did not retire from public employment with the same dignity and spirit. Of the merit of the Poet, and the delicacy and sincerity of the Panegyrist, the Reader may form a judgment from the following lines that close the piece.

Through each great scene, your firmer mind pursued,
Your Monarch's glory, and your country's good.
No little passion lured your soul astray
To other paths than Honour's public way:
No little complaisance to party rage,
No *shuffling* with the humours of the age,
Fix'd at the helm full forty years, your place,
'Twas worn by worth, and rais'd on Virtue's base.
If ought was deem'd still wanting to compleat
Your race of glory, 'twas your late retreat:
No *Pension's* purchase, but the Patriot's choice,
'Twas *Reason's* dictates, and 'twas Honour's voice,
This course, this end, thus firmly to pursue,
Is worthy BRITISH VIRTUE, worthy YOU.

Art. 14. *The Battle of Lora, a Poem: With some Fragments written in the Erse or Irish Language, by Ossian the Son of Fingal. Translated into English Verse by Mr. Derrick.*
4to. 1s. 6d. Doddsley.

The Battle of Lora is an excellent subject for a poem. There is something very magnificent and interesting in all its circumstances. "Fingal, King of Morven, returning home victorious from the expedition in Ireland, which is celebrated in the epic poem bearing his name, made a feast to which all his Chiefs, Maronnan and Aldo excepted, were invited. The neglect seems to have been accidental; however they resented it so strongly, as to abandon their native country, and enter into the service of Erragon King of Sora, a name given to some part of Scandinavia. In this country——

Brave Aldo once, returning from the fight,
Was seen by Lorma, Erragon's delight,
His beauteous wife,—and then in luckless hour,
She first acknowledg'd Love's imperious power.
Aldo she saw, but like an evening sun
Glancing an upward beam, his race now run;
Her head she lean'd on her right arm *restin'd*;
Her dark-brown locks loose-floated in the wind;
Still as she look'd, high heav'd her breasts of snow,
Quick throbb'd her heart, and tears unbidden flow.

It was not long, however, before Aldo, like another Paris, carried her off, into his own country.

When lo! in wrath the King of Morven rose,
And said, shall I defend thee from thy foes?
Hence, youth of feeble hand, avoid the brave!
Thy gait conceal in some deserted cave.

In the mean time Erragon, in pursuit of Aldo, invades Morven, and demands the combat of Fingal. The aged Chief prudently sends his daughter Boimina to the enraged invader, to invite him to a feast, and offer him, as a recompence for the injury he had received, the wealth of Aldo.

Thus, mildly blushing, she began to speak,
"Thy royal presence we in Selma seek;
"For thee the feast is spread by Morven's King;
"I'll be thy guide, provided peace you bring.
"The wealth of Kings we offer, if you chuse,
"Nor you to hear what Aldo says refuse.
"An hundred steeds he gives that own the rein,
"Never a swifter race devour'd the plain.
"An hundred maids from distant lands he gives,
"Beneath the sky not brighter beauty lives:
"An hundred hawks, all well inur'd to game,
"Of which none haggard ever mis'd their aim.
"An hundred girdles also shall be thine,
"Such, when they round high-bosom'd women twine,
"Grant sudden ease to travail's fiercest throws,
"And their vast virtue every matron knows.
"Ten shells with gems inlaid, which ours we call,
"Shall lustre beam thro' Sora's lofty hall.

All this, and even the offer of Lorma was insufficient. Erragon would not be appeased, unless Fingal should do him homage, and deliver up his trophies of war.

Never so low shall Morven's Monarch fall," said the noble Virgin. Both sides now prepare for the war. The battle begins, and Aldo falls by the single hand of Erragon.

"After this the sorrows of Lorma are described, who dies of grief for the death of Aldo." But we shall not trouble our Readers with farther quotations, as the version is in many places very indifferent.

Art. 15. *An Address to his most gracious Majesty King George III. on the most happy Arrival, at London, of her Serene Highness Princess Charlotte of Mecklenburgh-Strelitz, who was that Day made our most gracious Queen.* By George Pooke. 8vo. 6d. Keith.

Our Readers have already had a sufficient specimen of Mr Pooke's rare talents for poetical composition, in the short account we gave of his Ode: see Review, vol. XVII. page 281. We were in hopes
this

this Writer had taken his leave of the press long ago; having heard nothing of him for some time past: but now he threatens the world with more publications. How much are *Kings* and *Reviewers* to be pitied!

Did not Mr. Pooke assure us that he is quite disinterested in the entertainment he occasionally affords the Public, and that the thoughts of gain is the least motive of his writing, we should be apt to suspect he had a distant view of being some time or other promoted at court; of obtaining a pension; or of being made, perhaps, Poet-Laureat to the Queen: this latter, indeed, may possibly be the height of his ambition. There is one piece of advice, however, we would give him; and that is, not only to make a proper choice of his subjects, but to time his performances with the same propriety. His conduct in the former point is, indeed unexceptionable. An *Elegy* on the old King, a *Panegyric* on the new one, now an *Address* on the Queen's arrival, and we are promised soon an *Epithalamium* on their Majesties Marriage, together with a *Panegyric* on the Coronation. All these are notable subjects, and so far to the purpose; but, Sir, they come the Day after the Fair. Instead of being behind-hand with your pieces for the Marriage and Coronation, you ought to have set forth a Lyric Ode on the *Birth* of the *Prince*, a week ago, and a Pindaric on the *Christening* ready cut and dried in your pocket. What do you think, man, to make of your poetry at this rate? All the places will be filled up, and the pensions given away, before you have sufficiently displayed your talents, to be taken notice of. Or should you be so lucky as to succeed in obtaining the Laureat, only think what a figure you will make, coming out with a New-Year's Ode at Midsummer; or a Birth-day Compliment on her Majesty, when, the good Queen being down in the straw, your Muse should have celebrated the birth of an Heir to *Brunswick's royal Line*. Think on these things, and spur your tardy Pegasus, or depend on it, he will be beat *all hollow*, by the other galloway Nags and ambling Jades of Parnassus.

But, to give our Readers some idea of the qualifications Mr. Pooke possesses, for the post of which we have been speaking. The following is his description of the fleet sent to conduct her Majesty, with a relation of its voyage, and the arrival of the noble Peers at Mecklenburg, &c.

Soon were the yachts new deck'd in rich array,
To hail the Confort of our holiday;
And she who was great Caroline's of fame,
Is christ'ned after Charlotte's royal name:
Stock'd with collations, sweatmeats of the best,
Madeira found; but French wines none in chest:
Plate, a fine side-board, and a soft down bed
For our fair Queen, whereon to lay her head;
Hung all around with crimson velvet rich,
By our own hands compleated ev'ry stitch;

Waiting

Waiting equip'd, to enter on the Main,
 While numbers view'd her in a pleasant strain.
 Then join'd the Squadron of her convoy'd guard;
 Few moments did the winds her course retard :
 Anson soon steer'd her to the German shore ;
 Where Helm-a-lees with chearful shouts did roar.
 Quick did the news at Mecklenburgh arrive,
 And quicker our Nobles to their Court did drive :
 Harcourt did then the sacred business tie,
 By his right leg, the Court's bound by proxy.

Engel magne Potta! There's a Poet for you!

Art. 16. *A Collection of Miscellaneous Essays.* By Thomas Mozeen. 8vo. 5s. Bristow, &c.

Mr. Mozeen is a tolerable hand at a song for Sadler's Wells, or a ballad for Vaux-Hall ; and may do very well in the capacity of Poet Laureat of Covent Garden.

SINGLE SERMONS.

1. **R**ELIGION and learning capable of being rendered mutually serviceable, or mutually prejudicial to each other.—Before the University of Oxford, at St. Mary's, on Aet. Sunday, July 11, 1762. By Thomas Fothergill, D. D. Fellow of Queen's College. Rivington.

2. *The duty of a People's remembering their deceased Pastors.*—Occasioned by the Funeral of the late Rev. Mr. Thomas Hall. By John Conder. Dilly.

3. A Spittal Sermon, before the Lord Mayor, Aldermen, and Governors of the several Hospitals of the City of London, at St. Bridget, on Wednesday in Easter Week, 1762. By Lewis Bruce, Preacher at Somerset-house, and Chaplain to the Lord Mayor. Kearsly.

4. *The Blessedness of living and dying in the Lord, proved in a Sermon preached upon the Death of the Rev. Mr. Thomas Jones, Chaplain of St. Saviour's, Southwark, who departed this Life, June 6, 1762; and printed for the Benefit of his Widow.* By W. Romaine, M. A. Lecturer of St Dunstan's in the West. Worral.

The religion of Christians has not suffered so much from any external injuries as from the folly and the treachery of its professors. When they lose sight of reason, and give into the absurdities of fanaticism, well may they expose it to the attacks of ridicule. To read the senseless Sermon before us were enough indeed to give the Reader a surfeit of all religion. But it is really not more an object of ridicule than of indignation; and the author of it is not less profane than stupid when he talks of *binding up Mr. Jones's Soul in the Bundle of Life with the Lord his God.*

THE MONTHLY REVIEW,

For SEPTEMBER, 1762.

The Works of Nicholas Machiavel, Secretary of State to the Republic of Florence. Newly translated from the Originals; Illustrated with Notes, Anecdotes, Dissertations, and the Life of Machiavel, never before published; and several new Plans on the Art of War. By Ellis Farnsworth, M. A. Vicar of Rosthern in Cheshire, Translator of the Life of Pope Sixtus the Vth, and Davina's History of the Civil Wars of France†, 4to. 2 vols. 1l. 16s. bound. Davies,*

IT happens unfortunately for the interest of Civil Society, that the science of Politics has generally been treated rather with the narrow view of supporting, or overthrowing, some particular form of government, than with the noble and generous design of establishing a system for the public good of the community. Writers of this class have, for the most part, been influenced by private pique or resentment against the Governors, or else have been biassed by the alluring prospect of those preferments, which the ruling powers alone have the privilege of dispensing.

In the number of political Writers, however, we would not be thought to include the scurrilous advocates of contending parties, in whose writings there is not a single idea which can be properly termed political, or which bears the least relation to the Art of Government. We speak of those only who have been Opposers or Defenders of Systems, not of temporary Administrations: and even among such, how few are there, who have considered Government as an Art which has the security and happiness of mankind for its end!

* See Review, vol. XI. p. 268.

† Ibid, vol. XVIII. p. 625.

Plato, Sir Thomas More, and others, who may be deemed visionary Projectors, seem indeed to have had this Ultimate in view, but alas! their zeal has overleaped the bounds of discretion, and before their schemes can be adopted, human nature must undergo a total revolution. Some of our countrymen, however, have made a conspicuous appearance in the political circle; and we may venture to say, that the world is indebted for the best treatises on Government to the English Writers of the last century.

To counterbalance, in some measure, the cruel calamities which are inseparable from civil commotions, they are generally attended with this advantage, that they call forth men of bold spirits, and strong talents, into action. Times of trouble necessarily draw the attention to solid and serious considerations, and leave no room for idle gallantries, and trivial amusements, which dissipate, and enervate the mind. It was the unhappy divisions which proved fatal to the misguided Charles, and their consequences, which gave occasion to the writings of Hobbes, Harrington, Sydney, Nevil, and others, whose talents we must respect, even where we cannot embrace their tenets. If the three last must yield to Hobbes in depth and subtilty of argument, yet they have the merit of having best explained, and defended, the principles of political Liberty; though it must be confessed, that they have sometimes pushed their reasoning too far; which cannot be wondered at, when we consider the times in which they lived, and the instances of oppression which they had seen and felt.

But of all the Authors who have treated of the Art of Government, Machiavel shews the least regard to the general welfare of human society: and though his writings, like those of Hobbes, seem, with some, to be growing out of reputation, yet too many of his maxims are still adopted and defended, by insidious enemies to the civil rights of mankind.

Machiavel always considers Government as an institution calculated merely to swell the pride, and gratify the pleasure of ambitious and voluptuous Rulers. He speaks of kingdoms, as of territorial subjects of property; and of subjects, as so many cattle grazing on the Sovereign's demesnes. He is very copious in his instructions how to acquire kingdoms, and to keep possession of them; but wholly omits the more useful precepts, how to improve them, for the mutual benefit of Prince and People.

His

His slavish and horrid doctrines, have not escaped the censure they deserve; though, at the same time, he has not wanted Apologists, who have endeavoured to justify or palliate his principles. Many would persuade us, that he does not deliver the real dictates of his heart; but that his reflections are penned in a vein of sarcastic irony: that while he is laying down rules for establishing and confirming usurpation and tyranny, he only means to sneer at Tyrants: in short, that he only tells us, what Princes do, not what they ought to do.

With respect to this apology, we are ready to admit, that Machiavel does not always express his real sentiments, which may be safely inferred from the glaring contradictions which so frequently occur in his writings. But, at the same time, we think it evident from the whole tenour of his works, and from the characters of the several persons to whom they are addressed, that he never intended they should be taken ironically, or construed as a satire upon Princes. In order, however, to comprehend Machiavel's design as a Politician, we need only examine his treatise entitled *the Prince*, in which he has reduced all the wicked and abominable reflections, interspersed through the several parts of his works, into one regular system. To this treatise the Translator has annexed an *Examen*, generally ascribed to the King of Prussia; and which proves his Prussian Majesty to be (in theory at least) what a wise and good Prince ought to be.

If Machiavel meant to be ironical, he certainly was not so little acquainted with Aristotle, as not to know, that the irony ought to be supported, if not through the whole work, at least through a single sentence. Now let us apply this rule of judging to the following observations.

Speaking of mixed principalities, he observes, that "Dominions newly acquired and annexed to the ancient territories of the conqueror, are either provinces of the same nation and language with his own subjects, or they are not. When it happens that they really are so, they are very easily maintained, especially if the people have not been too much accustomed to liberty. For, to secure the possession of them, little more is required than to extirpate the family of the Prince who last reigned over them: after which, the natives will live quietly enough, provided they are suffered to enjoy their former privileges, and there does not happen to be any remarkable and material dissimilitude in the manners and cus-

toms of the two States. And of this we have sufficient proof in the examples of Burgundy, Bretagne, Gascony, and Normandy, which provinces have continued so long united with France: for though indeed there is some little difference in their respective languages, yet their manners and customs are nearly alike, and of consequence easily adjusted betwixt them. Whosoever therefore would keep possession of a new acquisition, must have a particular regard to two points. In the first place, he must take care to extinguish the whole family of the last reigning Prince: and in the next, he must neither alter its laws, nor augment the taxes: by which manner of proceeding, that State will soon become firmly consolidated with his other dominions."

Machiavel is certainly serious in recommending "the utter extirpation and extinction of the whole family of the last reigning Prince," as may be concluded from the words immediately following, which express that the Conqueror "must neither alter the laws, nor augment the taxes." This last is most prudent, wholesome, and generous advice; which cannot, without the highest absurdity, be coupled with an *ironical* recommendation, to murder the whole family of the conquered Prince.

As there is no doubt, but that Machiavel was serious in this cruel proposition, we may venture to add, that there is as little true policy as humanity in this horrible expedient. For, as the royal Examiner very justly remarks, "Suppose an ambitious Prince should forcibly and unjustly deprive another of his dominions, has he therefore a right to poison and assassinate him and his whole family? A Conqueror by such a manner of proceeding, is sure to introduce a practice that will at last turn to his own destruction. Another, equally ambitious, and more powerful than himself, may invade his territories, and retaliate his barbarity, by extinguishing him and his family, with the same unrelenting rigour that he murdered his predecessors. Of which Machiavel's own times will afford us too many examples*.

That

* In the course of his animadversions on this chapter, the royal Examiner very justly observes, that "the dominions which a Roman enjoyed before, are not enriched by new conquests; his subjects are not all the better for them; and he is much deceived himself, if he imagines they will make him any happier than he was." These are judicious and noble sentiments; and may serve as a lesson to teach

That Machiavel was a sincere Apologist for tyranny and inhumanity, in order to obtain or secure dominion, may be farther concluded from his panegyric on Cæsar Borgia. Every one knows, that this son of Pope Alexander the sixth, was a prodigy of wickedness. He assassinated his own brother, because he was his rival in glory and love; and that too almost under the eyes of their sister. He caused the Pope's Swiss guards to be massacred, to revenge himself upon some of that nation who had affronted his mother. He violently deprived several of the Cardinals of all they had, to satiate his avarice. He deposed the Duke of Urbino, the lawful possessor of Romagna, and put Renino d'Orco, his own bloody Sub-tyrant, to a barbarous and unexampled kind of death. He murdered several Lords of the Ursini family, whom he had looked upon as obstacles to his greatness, after he had decoyed them in the most perfidious manner to an interview at Sinigaglia. He caused a Venetian Lady of quality, whom he had ravished, to be thrown into the Tiber, and drowned. In short, there is no kind of cruelty and iniquity of which he was not guilty; and yet Machiavel commends this monster in the following terms.

“ Upon a thorough review of the Duke's conduct and actions, I see nothing worthy of reprehension in them; on the contrary, I have proposed them, and here propose them again, as a pattern for the imitation of all such, as arrive at dominion by the arms or fortune of others. For as he had a great spirit, and vast designs, he could not well have acted otherwise in his circumstances: and if he miscarried in them, it was entirely owing to the sudden death of his father, and the desperate condition in which he happened to be himself at that critical juncture.”—If this is intended as satirical irony, it is difficult to determine when the Writer utters serious truths; and, indeed, such a supposition is the more groundless, when we consider that Machiavel was a kind of familiar and confidant of Cæsar Borgia's. It is probable, however, that Machiavel, who lived in those horrid times when murders and assassinations were frequent, did not see these bloody crimes in the same light in which we regard them; at least he did not think them so heinous, when they were committed to acquire dominion:—and the best apology which can be made for

teach Princes hereafter to be content with such territories as they receive at their accession to sovereignty, without seeking to enlarge them by new claims, or by reviving old pretensions.

him, is, that he reasons upon this unjust and nefarious principle,——

Si violandum est Jus, Regnandi gratia violandum est.

A good man, however, and a wise Politician, instead of laying down rules for acquiring and maintaining unjust dominion, would apply himself to expose the wickedness and folly of attempting such acquisitions; and to prove, that it is no less the interest of Princes than of private men, to be moderate, humane, and just. The truth is, that Machiavel, who was a man of business and intrigue, had adopted a maxim, which has unhappily swayed most Statesmen, except Sully, and a very few more. The subtle Italian thought that the end sanctified the means: though it must be confessed, that there are some passages in his works, which may lead us to a different conclusion. But, as we have already observed, Machiavel is sometimes inconsistent and contradictory: as in the following instance.

Speaking of Agathocles, who, from a low condition, made himself King of Syracuse, he says,—“When I reflect on the intrepidity and address of Agathocles, both in encountering and extricating himself out of all dangers, as well as his invincible magnanimity in adversity, I see no reason why he may not be ranked among the greatest Captains: but if we consider the horrid barbarities, and innumerable other crimes he was guilty of, he certainly does not deserve to be numbered with truly virtuous or excellent men. We must not then attribute to Virtue or good Fortune, what he accomplished without the assistance either of one or the other.”

These are the sentiments of an honest man, and such sentiments as no one would expect from the panegyrist of Cæsar Borgia. But the sentiments of justice and humanity are so firmly rooted even in the most depraved minds, that however they may be subdued by unnatural refinement, they will sometimes rise involuntarily, and the native principles of the man, will contradict the artificial maxims of the Politician.

It is said, however, that Machiavel was a zealous and determined Republican, and a great admirer of Brutus and Cassius: therefore it has been thought impossible that he should deliver, as his own real principles, a set of maxims so contradictory to his character, and professed regard for the liberties of his country; in the government of which his family had born some share.

This,

This, by the way, is but a bad apology for his writings; for if he did not disclose his real sentiments, as we are persuaded he did not constantly, he is still the more culpable, since he has delivered them in such a manner, that they cannot, without the most flagrant inconsistency and absurdity, be considered otherwise than as serious precepts. At the same time we can easily conceive that a man, who professes republican principles, may, from particular views and considerations, stoop to the base office of being an advocate for tyranny and usurpation. In truth, if we make a severe scrutiny into the human heart, we shall find that many of those who are, or at least who fancy themselves to be Republicans, adopt those principles rather from a spirit of pride, than of equality. When they talk loud in behalf of public freedom, they are only contending for their own independence and pre-eminence. Place them in office; let them be deputy Tyrants, and they will prove the most zealous partizans for lawless and arbitrary dominion*. We may form a good judgment of the temper of these men, from their conduct during the troubles of the last century. As to Machiavel, therefore, admitting him to have inclined to republican principles, yet it was his interest to inculcate a different doctrine; and to be an advocate for the principles of arbitrary power, in the administration of which he took some part himself.

Machiavel is likewise sometimes weak, as well as inconsistent, in his reasoning. In the seventeenth chapter, he discusses the following query, viz. *Whether it is better to be loved or feared?* which he answers thus. "One would wish to be both. But since that is a very hard matter to accomplish, it is safer to be feared than beloved, if one side or other of the question must necessarily be taken. For it may be truly affirmed of mankind in general, that they are ungrateful, inconstant, hypocritical, self-interested, and ready to fly

* Experience affords abundant proofs, that they who are most restless and turbulent under a government in which they have no share of influence, are always the most servile tools of prerogative, and the greatest oppressors of Liberty, when they are admitted into the administration. We could point out a certain *great and learned body*, who, for many years, stood in opposition to government, and treated their Sovereign with unparalleled insolence; but when at length their party prevailed, and they had hopes of creeping into power, they were the first to set a pattern of DREAD servility, and to express themselves in such abject terms, as are beneath the dignity of human nature.

from any appearance of danger: whilst you are secure, and in a capacity of doing them any good, their lives and fortunes, and children (if you believe them) are all at your service: but if fortune turns her back upon you, they will soon follow her example, as I said before. The Prince then who has no other foundation to rely upon but their professions, will certainly be ruined: for though, indeed, he may think he has reason to depend upon the affection of those who follow him, (if not from motives of generosity and disinterestedness, or regard to his personal merit) at least from a sense of the favours and benefactions they have received; yet he will find himself deceived when he has occasion for their assistance. Besides, people are apt to be less cautious of offending those who take pains to make themselves beloved, than those who endeavour to make themselves feared, as love of that sort generally proceeds from obligations, which mankind, out of the depravity and corruption of their hearts, usually take the first opportunity of breaking, whenever self-interest interferes: but fear being caused by an apprehension of punishment and sufferings, is seldom or never to be shaken off."

Here, it is evident, that his conclusions are not fairly drawn from the premises. He tells us, that "a Prince who has no other foundation to rely upon, but his subjects *professions*, will be ruined."—Who doubts it? But the true state of the question is, whether a Prince who enjoys the *real affections* of his people, is in any such danger? And it requires no skill in Casuistry, to pronounce, that such an one will never be ruined, while they can prevent his destruction.

The most pernicious and execrable doctrine, however, to be met with throughout Machiavel's works, is contained in the eighteenth chapter of his Prince; where he observes, that there are two ways of deciding a contest; the one by Laws, the other by Force; the former being proper to men, the latter to beasts. "But as laws are not always sufficient to end the difference, it becomes necessary sometimes to make use of force. A Prince, therefore, ought to know how to resemble a beast as well as a man, upon occasion: and this is obscurely hinted to us by ancient Writers, who relate that Achilles, and several other Princes in former times, were sent to be educated by Chiron the Centaur; that as their Preceptor was half-man and half-beast, they might be taught to imitate both natures, since one cannot long support itself without the other. Now, because it is so necessary for a Prince to learn how to act the part of a beast sometimes, he should make the lion

lion and the fox his patterns: for the lion has not cunning enough of himself to keep out of snares and toils; nor the fox alone sufficient strength to cope with a wolf: so that he must be a fox to enable him to find out the snares, and a lion in order to terrify the wolves; and he that copies the lion *only* is wanting to himself.—A wise Prince, therefore, ought not to regard his word, when the keeping it will be to his prejudice, and the causes no longer subsist which obliged him to give it. This is a maxim, indeed, which should not be inculcated, if the generality of mankind were good; but as they are far otherwise, and will not perform their engagements to you, you are not obliged to keep any measures with them. A Prince will never want colourable pretences to varnish the breach of his faith: of which we might bring numberless examples of no very ancient date; and shew how many treaties, how many solemn promises, have been perfidiously violated by Princes; and that those who have acted the fox, have always succeeded best in their affairs. However, it is highly necessary to disguise this craft, and to be a thorough master both of simulation and dissimulation. For some men are so simple, and others so eager to get out of any present difficulty, that whoever knows how to act this part, will always find dupes to his hypocrisy. Amongst many other recent examples of this sort, I cannot forbear quoting that of Pope Alexander VI. whose whole life was one continued imposition upon mankind: he neither did nor thought of any thing else but how to deceive others: no man ever made stronger protestations of sincerity, or took more solemn oaths to confirm them; no man ever shewed less regard to such engagements: yet he was so well acquainted with the credulity of the world, that he always found fresh people to work upon, and succeeded in all his designs.

“ It is not at all necessary, therefore, that a Prince should be actually possessed of all the good qualities abovementioned; but highly so, that he should have the appearance of them: on the contrary, I will venture to affirm, that to be possessed of them in reality, and to put them in practice upon all occasions, will be of prejudice; but that the shew of them will be of service to him. It is honourable to seem merciful, courteous, religious, punctual, and sincere, and, indeed, to be so: but it is necessary, at the same time, that he should have his mind so modelled, and be so much master of himself, that he may know how to alter his conduct upon occasion.”

The royal Examiner has attacked these horrible maxims with great spirit and judgment. Princes, he observes, can no more conceal their vices than the sun can hide its spots. The mask of dissimulation may, perhaps, hide the natural deformities of a Prince for a while; but he cannot wear that mask continually: it must be taken off, or at least lifted up now and then, if it be only to breathe; and one glimpse is sufficient to satisfy men of penetration. Artifice will then be of no farther service to that Prince: men will not judge of him by his professions alone, they will naturally lay his actions together, and then compare his deeds with his words.

But, perhaps, the best antidote against Machiavel's poison, is to be collected from his own works: and they who read with attention, will be under no danger of being seduced by a Writer who contradicts his own principles; of which, among others, there is a flagrant instance in this chapter. He tells us, that "as the generality of mankind are far from good, and will not perform their engagements to you, you are not obliged to keep any measures with them:"—which is agreeable to his sentiments in the foregoing chapter, where he affirms, that "mankind, in general, are ungrateful, inconstant, hypocritical, and self-interested."—Nevertheless, within the distance of a few pages, he does not scruple to say, that "men are not yet arrived to that height of ingratitude, as to ruin those to whom they are under obligations." Beside, as the royal Examiner remarks, he affirms in the very same chapter, that "such as know how to dissemble, will always find simple people to practise upon." Therefore all cannot be knaves.

But notwithstanding we disapprove the principles of Machiavel's Prince, yet, upon the whole, we cannot but admire the acuteness and subtlety of this extraordinary treatise; and though it would be iniquitous and injurious to adopt the maxims he there inculcates, yet no man, who is desirous of acquiring a proper share of political knowledge, ought to be unacquainted with them. They will help us to detect the dark wiles of those who tread in the paths of dissimulation; and, by infusing a due portion of suspicion into our minds, they will secure us from being the dupes of plausible and artful practices.

Were this treatise of the Prince, however, to be entirely left out of the collection of Machiavel's works, yet there is sufficient merit in the rest of his writings, to recommend them to every curious and intelligent Reader. They are, in general,

ral, useful and entertaining. His History of Florence is deservedly esteemed: and his political Discourses on Livy, may, with proper allowances, be read with great advantage. As to his Art of War, though it is mostly obsolete, yet it contains some useful observations. Nor must we omit the Life of Castruccio, and the facetious novel of Belphegor.

We must not conclude, without taking notice of the translation; which, with some few exceptions, is rendered in a manly, perspicuous, and correct style. We cannot, however, approve of the following expressions—" *Atrabilair* Writer—Little Princes are a sort of *Hermaphrodites*, partly Sovereigns, and partly private men—Writings decorated with *meretricious* arts." The public, however, is indebted to the Translator for having enriched these volumes with the King of Prussia's Examen of Machiavel's Prince; which will serve as an antidote against any evil effects resulting from the perusal of that piece. The Translator likewise has added several pieces never before published; and has given some curious Dissertations on various parts of Machiavel's works: he has also illustrated many passages by very pertinent and ingenious Notes; and has enlivened the whole with interesting and entertaining anecdotes.

Xenophon's Memoirs of Socrates. With the Defence of Socrates before his Judges. Translated from the original Greek. By Sarah Fielding. 8vo. 6s. sewed. Millar.

THOSE who are best acquainted with Xenophon's writings, are most sensible of the difficulty of preserving, in a translation, that elegant simplicity which is his distinguishing excellence; and, consequently, will be most disposed to make candid and favourable allowances for a Translator. In regard to Mrs. Fielding, however, the Reader will have seldom occasion for the exercise of his candour: she having executed her task in a manner that does her honour. To point out any trivial mistakes might be deemed invidious and illiberal; and to commend is unnecessary, when the merit of the work may be more easily and effectually shewn by exhibiting a specimen. Our Readers may judge from the following passage, wherein Socrates discourses with Aristodemus, concerning the Deity.

"Tell me, Aristodemus,—is there any man whom you admire on account of his merit?"

"Aristodemus having answered," "Many;"—"name some of them, I pray you."

"I ad-

"I admire, said Aristodemus, Homer for his epic poetry; Melanippides for his Dythrambics; Sophocles for tragedy; Polycletes for statuary; and Zeuxis for painting."

"But which seems to you most worthy of admiration, Aristodemus;—the Artist who forms images void of motion and intelligence; or one who hath the skill to produce animals that are endued, not only with activity, but understanding?"

"The *latter*, there can be no doubt, replied Aristodemus; provided the production was not the effect of *Chance*; but of wisdom and contrivance."

"But since there are many things,—some of which we can easily see the *use* of, while we cannot say of others, to what purpose they were produced;—which of these, Aristodemus, do you suppose the work of wisdom?"

"It should seem the most reasonable to affirm it of those whose fitness, and utility, is so evidently apparent."

"But it is evidently apparent,—that he who at the beginning made man, endued him with senses *because* they were *good* for him;—eyes, wherewith to behold, whatever was visible; and ears, to hear, whatever was to be heard. For say, Aristodemus,—to what purpose should odours be prepared, if the sense of smelling had been denied? Or why the distinctions of bitter and sweet; of savoury and unsavoury, unless a palate had been likewise given, conveniently placed, to arbitrate between them; and declare the difference? Is not that Providence, Aristodemus, in a most eminent manner conspicuous; which, because the eye of man is so delicate in its contexture, hath therefore prepared eye-lids like doors, whereby to secure it; which extend of themselves whenever it is needful; and again close, when sleep approaches?—Are not these eye-lids provided, as it were, with a sence on the edge of them, to keep off the wind, and guard the eye? Even the eye-brow, itself, is not without its office; but, as a pent-house, is prepared, to turn off the sweat, which, falling from the forehead, might enter and annoy, that no less *tender*, than *astonishing* part of us! Is it not to be admired, that the ears should take in sounds of every sort; and yet, are not too much filled by them?—That, the fore-teeth of the animal should be formed in such a manner, as is evidently best suited for the cutting of its food; as those on the side for grinding it in pieces?—That the mouth, through which this food is conveyed, should be placed

placed so near the nose, and the eyes, as to prevent the passing, *unnoticed*, whatever is unfit for nourishment; while Nature, on the contrary, hath set at a distance, and concealed from the senses, all that might disgust, or any way offend them?—And canst thou still doubt, Aristodemus! whether a disposition of parts like *this*, should be the work of Chance;—or of Wisdom, and Contrivance?”

“ I have no longer any doubt, replied Aristodemus;—and, indeed, the more I consider it, the more evident it appears to me, that man must be the *master-piece* of some great Artificer; carrying along with it infinite marks of the love and favour of him, who hath thus formed it.”

“ And what thinkest thou, Aristodemus, of that *desire* in the individual, which leads to the continuance of the species? Of that tenderness and affection in the female towards her young; so necessary for its preservation!—Of that unremitted love of life, and dread of dissolution, which take such strong possession of us from the moment we begin to Be?”

“ I think of them, answered Aristodemus, as so many regular operations of the same great and wise Artist; deliberately determining, to *preserve* what he hath once made.”

“ But, farther,—unless thou desirest to ask me questions?—Seeing, Aristodemus, thou thyself art conscious of Reason and Intelligence; supposest thou there is no Intelligence elsewhere?—Thou knowest thy body to be a small part of that wide-extended earth which thou every-where beholdest: the moisture contained in it, thou also knowest to be a small portion of that mighty mass of waters whereof seas themselves are but a part; while the rest of the elements contribute, out of their abundance, to thy formation:—It is the Soul then alone;—that intellectual part of us! which is come to *thee* by some lucky Chance;—from I know not where; *if so be*, there is, indeed, no Intelligence elsewhere: and we must be forced to confess, that this stupendous universe, with all the various bodies contained therein;—equally amazing, whether we consider their magnitude, or number;—whatever their use; whatever their order,—*all* have been produced, not by *Intelligence*, but *Chance*!”

“ It is with difficulty that I can suppose otherwise, returned Aristodemus; for I behold none of those Gods, whom you speak of, as *making* and *governing* all things; whereas I see the Artists when at their work here among us.”

“ Neither,

"Neither, yet, feelest thou thy Soul, Aristodemus; which, however, most assuredly *governs* thy body:—although it may well seem, by thy manner of talking, that it is *Chance*, and not *Reason*, which governs thee."

"I do not despise the Gods, said Aristodemus; on the contrary, I conceive so highly of their excellence, as to suppose they stand in no need either of me or of my services."

"Thou *mistakes* the matter, Aristodemus;—the greater magnificence they have shewn in their care of *thee*, so much the more honour and service thou owest them."

"Be assured, said Aristodemus, if I once could be persuaded the Gods took care of men, I should want no Monitor to remind me of my duty."

"And canst thou doubt, Aristodemus, if the Gods take care of men! Hath not the glorious privilege of walking upright, been *alone* bestowed on him, whereby he may, with the better advantage, survey what is around him;—contemplate, with more ease, those splendid objects which are above; and avoid the numerous ills and inconveniencies which would otherwise befall him? Other animals, indeed, they have provided with feet, by which they may remove from one place to another; but to *man* they have also given *hands*, with which he can form many things for his use; and make himself happier than creatures of any other kind. A tongue hath been bestowed on every other animal;—but what animal, except man, hath the power of forming words with it; whereby to explain his thoughts, and make them intelligible to others? And to shew that the Gods have had regard to his very *pleasures*;—they have not limited them like those of other animals, to *times* and *seasons*; but man is left to indulge in them, whenever not hurtful to him.

"But it is not with respect to the body alone that the Gods have shewn themselves thus bountiful to man! Their most excellent gift is that *Soul* they have infused into him;—which so far surpasses what is elsewhere to be found. For by what animal, except man, is, even the *existence* of those Gods discovered, who have *produced*, and still *upheld*, in such regular order, this beautiful and stupendous frame of the universe?—What other species of creatures are to be found, that can serve!—that can adore them!—what other animal is able, like man, to provide against the assaults of heat and cold;—of thirst and hunger!—that can lay up remedies for the time

of sickness;—and *improve* the strength nature hath given, by a well-proportioned exercise!—that can receive, like him, information and instruction; or so happily keep in memory what he hath seen, and heard, and learnt? These things being so;—who seeth not that man is, as it were, *a God*, in the midst of this visible creation; so far doth he surpass, whether in the endowments of soul or body, all animals whatsoever, that have been produced therein! For, if the *body* of the *ox*, had been joined to the *mind* of *man*, the acuteness of the latter would have stood him in small stead; while unable to execute the well-designed plan: nor would the *human* form have been of more use to the brute, so long as it remained destitute of understanding. But in thee! Aristodemus, hath been joined to a wonderful *Soul*, a body no less wonderful;—and sayest thou after *this*,—“the Gods take no thought for me!”—what wouldest thou then more, to convince thee of their care.”

“I would they should send and inform me, said Aristodemus, what things I *ought*, or *ought not*, to do; in like manner as thou sayest, they frequently do to thee.”

“And what then, Aristodemus! supposest thou, that when the Gods give out some oracle to *all* the Athenians, they mean it not for *thee*?—If, by their prodigies, they declare aloud to all Greece,—to *all* mankind,—the things which shall befall them;—are they dumb to *thee* alone?—And art *thou* the only person whom they have placed beyond their care? Believeest thou, they would have wrought, into the mind of man, a persuasion of their being *able* to make him happy or miserable, *if so be* they had no such *power*?—or would not even man himself,—long ere this,—have seen through the gross delusion?—How is it, Aristodemus, thou rememberest, or remarkest not,—that the kingdoms and common-wealths, most renowned as well for their *wisdom* as antiquity, are those whose piety and devotion hath been the *most* observable?—and, that even *man*, himself, is never so well disposed to serve the Deity, as in that part of life when reason bears the greatest sway, and his judgment supposed in its full strength and maturity. Consider, my Aristodemus! that the Soul which resides in thy body, can govern it at pleasure; why then may not the Soul of the universe, which pervades and animates every part of it, *govern* it in like manner?—If thine eye hath the power to take in *many* objects, and these placed at no small distance from it; marvel not if the eye of the Deity can, at one glance, comprehend *the whole*!—And as
thou

thou perceivest it not beyond thy ability to extend thy care at the same time to the concerns of Athens,—Egypt,—Sicily ;—why thinkest thou, my Aristodemus ! that the Providence of God may not easily extend itself throughout the whole universe ?—As, therefore, among men, we make best trial of the affection and gratitude of our neighbour, by shewing him kindness ; and discover his wisdom, by consulting him in our distress ;—Do thou, in like manner, behave towards the Gods : and, if thou wouldst experience what their wisdom, and what their love,—render thyself deserving the communication of some of those divine secrets which may not be penetrated by man ; and are imparted to those alone, who consult, who adore, who obey the Deity. Then shalt thou, my Aristodemus ! understand there is a Being, whose eye pierceth throughout all nature ; and whose ear is open to every sound :—*extended* to all place ;—*extending* through all time ;—and whose bounty and care can know no other bounds, than those fixed by his own creation !”

“ By this discourse, and others of the like nature, Socrates taught his friends, that they were not *only* to forbear whatever was impious, unjust, or unbecoming before *men* ; but even when alone, they ought to have a regard to all their actions ; since the Gods have their eyes continually upon us ; and none of our designs can be concealed from them.”

We shall close this article with acquainting our Readers, that they will find in this work some judicious Notes, by the learned and ingenious Mr. Harris of Salisbury : Author of *Hermes**, and other much esteemed performances.

A Vindication of the exclusive Right of Authors to their own Works : A Subject now under Consideration before the Twelve Judges of England. 8vo. 1s. Griffiths.

THE ingenious Author of this Vindication sets out with observing, that “ it will, perhaps, be matter of surprize to those who are not accustomed to the use of artificial reason, that a question should be made—Whether at Common Law, an Author hath a perpetual and exclusive right to sell his own works ?” Doubtless it will ; but it will be no matter of surprize to those who know how far such artificial reason may, by a ridiculous affectation of technical terms and phrases, by making imaginary distinctions, and adopting

* See Review, vol. VI. page 129.

equivocal definitions, perplex the most simple and obvious of all questions. Not that we can presume the present to be such, after being told, that it "hath exercised the talents of some of our ablest advocates; and hath been found of such difficulty and importance, as to be referred to the consideration of the twelve Judges; before whom, after repeated arguments, the subject still lieth open for farther discussion." A very acute and subtle Casuist, indeed, has taken upon him, and that in a very shrewd and able manner, to controvert the right in question. The present Writer enters the lists on the opposite side, and shews himself, if not a greater Casuist, at least as intelligent a Lawyer as his adversary. In speaking of the pamphlet* of the former, we mentioned our design of leaving this matter to be controverted by the Learned in the Law; but it having been intimated to us, that our Readers would naturally expect a more circumstantial account of an affair so interesting to literature; and as the place before us is probably the last that may appear on this subject, before the matter is finally determined; we shall endeavour to set the whole in a fair point of view, by giving a summary of the principal arguments advanced on both sides the question.

It is maintained, by those who oppose the right contested,
1st, That a literary copy is not susceptible of property.

2. That, if it were, it is incapable of perpetual, exclusive possession.

3. That a right in such copy cannot be protected by law, and that it never has been protected by the common law of England.

4. That the establishment of such a right would be prejudicial to the advancement of letters, and even of ill-consequences to Authors themselves.

The advocates for this right undertake to prove the contrary of every particular: their several arguments will be considered in due order.

To prove that a literary copy is not susceptible of property, the Author of the Enquiry, to which pamphlet the present is a reply, considers this property as existing partly in the ideas contained in the book, and partly in the form and composition, by which it is most easily distinguished and ascertain-

* An Enquiry into the Nature and Origin of Literary Property. See Review for last July, page 73.

ed. The former, he says, is ideal, therefore incorporeal, and yet totally different to every other incorporeal right acknowledged by law. Hence, he declares, the Author's right to his copy to be not real, but *ideal* and chimerical. To this, the present Writer replies; it is true, this property is not real, "in the technical sense of the word. But here lieth the error. He [the Author of the Enquiry] uses the word *real* ambiguously, not only as opposed to *chimerical*, but as contra-distinguished from *personal* property. Thus, when he saith, the children cannot inherit, or the wife be dowable of a literary copy, his conclusions are just, in the technical sense of those words. For an *inheritance*, and even a *freehold* cannot spring but out of lands, tenements, or hereditaments: or, as the old Lawyers would phrase it, something which sounds in the realty. But tho' this property is not inheritable, it is transmissible; that is, it may be transferred by the proprietor in his life-time; it may be bequeathed by will; or it may be divided according to the directions of law, in case of intestacy. Again, it is true, that a wife is not dowable of this property, because dower must issue out of lands or tenements: but a wife will be entitled, under the Statute of Distribution, to her share or portion of the profits arising from the sale of this property."

A farther argument is, however, made use of by the Author of the Enquiry, which the present Writer seems to have overlooked, respecting the difference between this and all other incorporeal rights. "Every incorporeal right, says the Enquirer, acknowledged by law, is capable of disseisin. Grantee of a rent-seck at common law may be disseised by a Rescous. An advowson may be usurped. In the same manner, rights of common, estovers may be forcibly divested from their several owners. But how can the proprietor of a copy be put out of possession? Other men selling impressions will not prevent him from doing the same."—Surely this Gentleman must be ignorant of the manner in which a profit arises from the sale of books! The more Venders there are of any book, the fewer impressions must each be capable of selling. Whoever sells the books offered to sale by another, prevents the latter, in effect, from disposing of what he offers to sale. To maintain the contrary, would be the same thing as to maintain, that if an hundred people had a right of common, the claim of a thousand others would be no infringement of the right of the former. This Writer, indeed, says, "if several persons claim estovers in a wood, if there be sufficient
for

for all, these rights interfere not one with another." Very true; but, suppose there be not sufficient for all? — If Authors and Booksellers could all find immediate customers for as many editions as they could print, the right contended for would not be worth disputing. But the sale of a book is, in a great measure*, confined to a certain number; and if that number be sold by one person, no other person can sell any: the profits, therefore, of an Author or Proprietor may hence be evidently diminished, and his right invaded. Our Lawyer will probably object, that this is not properly and absolutely a disseisin; it may amount, however, in many cases, to much the same thing, and in some to much worse; as when the proprietor of a book prints an edition of it, and is forestalled, in the publication, by some other Bookseller; in which case he is not only prevented from reaping the profits he expected from the sale of his impression, but is frequently obliged to sit down with a great loss. Setting this latter consideration, however, aside, it must surely be thought a strange kind of law that does not allow a possessor a property in a thing because he cannot be totally divested of it, or stripped of it at once. If a man be not turned out of his house, it may be said, he is not put out of possession; but, if twenty or thirty people are allowed to enter it, and take up free quarters with his family, he might almost as well, and sometimes better, be fairly kicked out of doors.

With respect to what the Author of the Enquiry hath advanced, concerning the right of property in Ideas, the present Writer does not think it necessary to give his arguments a serious refutation, "as the principles themselves from whence they are deduced, appear indefensible." He might have rallied him, however, very successfully on a point which the latter seems to make of such mighty importance; and, particularly, on the following strokes of metaphysical casuistry. "Simple ideas, being obvious to all, cannot be ex-

* We say, in a great measure. It is a maxim, indeed, in some commercial countries, that Traders generate Trade, and that the consumption of a commodity depends on the number of Venders. Thus it may be said, if an Author has an exclusive right to his works, he will print no more copies than he can dispose of through his own channel, and by his own industry: whereas, if the right of printing were laid open, more people would print and be interested in pushing off copies: which circumstance would be advantageous to trade. This, however, is a political consideration, that does not affect the present point.

clusively possessed by any. Perhaps it may be said, that the Author claims a property in the knowledge, sentiment, and doctrine contained in his book. All these are composed of simple ideas, and arise from our perception of their agreement or disagreement. Perception is a power or quality of the mind. To possess this power exclusively, is to restrain all men from exercising their faculties on their own ideas. Perception is an accident, the mind is the substance. Perception is an accessory, the mind is the principal. It is absurd to claim a property in the accessory or accident, when the substance or principal is incapable of it. Therefore we cannot pretend to limit mankind in their faculties, till we have proved ourselves intitled to a special property in their minds." Is it not surprizing that so subtle a Reasoner should not see the paralogism he is guilty of, in confounding an exclusive right to make a certain use of particular sentiments, and an exclusive right of forming those sentiments in the mind? Again, he says, "if a sentiment, thought, or doctrine is capable of property, it is necessary that the proprietor should signify to all men his intention of converting it to his own use." Now it is not to the intellectual or private use of such sentiments, that a right is pretended; but to a corporeal and public use of them; i. e. to the publishing for profit, or the vending written or printed copies of such sentiments. The Author also, in vending such copies, for a stipulated price, gives a sufficient indication, as the present Writer justly observes, of his intention to appropriate such publication to himself.

The Author of the Enquiry affects to think it a strange phenomenon, that an incorporeal right should partake of the nature and qualities of a corporeal property. For our parts, we must own, we do not see the great propriety of making use of this technical distinction in the present case; and still less that of the Enquirer's reasoning on it. In settling the natural foundations of property, he talks as if the first of all natural rights were corporeal, and obtained by occupancy. "If two persons, in a state of nature, says he, should have been willing to possess themselves of the same fruit or animal, the dispute must have been decided by the strength and courage of the parties. To prevent hatred, animosity, and bloodshed, mankind tacitly agreed, that what could not be enjoyed by all, should become the property of the first-taker. This is the origin of property." Now, so far from thinking this the true origin of property, we conceive the first natural
right

right to be incorporeal. The first, and most indisputable, right of every man that comes into the world, is a right of existence. Self-preservation is Nature's first law; in such a state, therefore, every man had an equal right to the means of subsistence, even before he knew in what those means consisted. He had a right to provide for himself, and his property in such provision commenced the moment he had made it. Each man having this right it became unjust in every other, either to deprive him of those means of subsistence which he had been at the trouble of providing, or to prevent his making such provision. In cases, therefore, where the means of subsistence were so far possessed in quality, or accumulated in quantity by some, as to prevent others from making the equally necessary provision for themselves, the possessors had evidently infringed the right, if they had not invaded the actual property, of the rest. It became requisite, therefore, that the first-taker should desist from making such ample provision for himself. Mankind cannot be supposed ever to have tacitly agreed to any thing inconsistent with their own subsistence and preservation. Every man who sits down at Nature's table, has a right to elbow-room.

Hence, also, we may see, that such a right of occupancy, as belongs to him who first takes possession, and sets up his land-mark, is neither so valid, nor so well founded, as that of him who first bestows his labour on the cultivation of the soil. In a state of nature, the right of a first possessor is conditional, and his possession usufructuary. A time might come when he, who had before a just claim to a certain portion of land, or the fruits of the earth, may lose that right by the increase of his species: but no time could ever happen, in a state of nature, when one man could deprive another of his right of existence, or lay a just claim to the produce of his ingenuity or industry. That natural, incorporeal right, therefore, which an Author has to his works, as the inventor of the scheme invented, or the maker of the thing made, is more indisputable than any corporeal right which may be claimed by occupancy to the things of nature.

But, supposing an Author's property in his copy to be no better founded than that arising from occupancy, in the Enquirer's sense of the word; yet, surely a Writer's having made a discovery of an intellectual spot, or cultivating one that has been hitherto barren and fruitless, is sufficient to give him a right to it, or at least to the produce of his labour!

As to the other part of the property which depends on the form and composition of the book, the Author of the Enquiry advances nothing better than that "it is an accident which never can be the subject of property, of which the substance is incapable." This, however, is just such a logical quibble as we have above instanced; a mere playing with the words, substance and accident: It might as well be maintained, that the form and composition of the most laboured complicated machine, is no otherwise susceptible of property than on account of the worthless materials of which it may be composed. Nay, we see little difference between this and the well-known absurdity which the same Writer instances and explodes. "If Titius composes a poem, a history, or oration, on your paper, you are still the proprietor, and not Titius, for the writing is but accessory."

The Author of the pamphlet before us, considers the Proprietor's right to a literary copy in another point of view, and shews, that it has all the qualities of property, and is easily governed by the known and established rules of law: but what he advances on this head, will be, with more propriety, taken notice of under our third division. Before we dismiss the first, however, we must go on to take notice of a distinction or two, which the Lawyers have admitted as essential to property.

The Author of a Letter to a Member of Parliament*, on this subject, had observed, that things susceptible of property must have these two essential conditions; that they be useful to mankind; and that they be capable of having their possession ascertained. For without the first, adds he very judiciously, society will not be obliged to take the right under its protection; and without the second, it will never venture on the trouble. Now, it is affirmed, a literary copy, has both these conditions. The Enquirer maintains the contrary. An Author's property in a book, he says, cannot be ascertained, because if such property exist at all, it exists in the sentiment and doctrine contained in it, and not in the form and composition. He observes, that "whoever reflects on the number of excellent books that have been written on every subject, and compares with them the productions of modern Authors, will find very few of the latter whose sentiments are new or original. Authors who seek redress for invasion of their property, must prove the originality of their sentiments.

* See Review for July last, page 73.

This, as a fact, must be submitted to the discretion of a Jury. It may, perhaps, be difficult to determine, whether an Author would be more embarrassed in proving his case, or the Jury in giving their verdict, especially if the subject of the composition be an abstract science. If an improvement is made on the discoveries of another, may a suit be instituted for a literary trespass? Admitting, in favour of learning, that a reasonable improvement might intitle us to a property in the ideas of another, how shall the just degrees be ascertained? By the law of England, the Judges can alone determine what is reasonable, and what unreasonable. Learned as they are, they must be unequal to such a task, which requires universal reading and knowlege. The Courts of Westminster would be filled with suits hitherto unheard of. Poet would commence his action against Poet, Historian against Historian, complaining of literary trespasses. Juries would be puzzled, what damage to give for the pilfering an anecdote, or purloining the fable of a play. What strange changes would necessarily ensue!--In order to ascertain the true measure of damages, it must first be discovered wherein the property lies." Doubtless it must; and we cannot help thinking, that some of the advocates for literary property have made a blunder, in granting that "the *doctrines* contained in a book constitute its true and peculiar property." For notwithstanding all the Enquirer has advanced about the substantiality of ideas, we cannot help thinking, such property consists chiefly in the form and composition: at least, this being all that can be in any good degree ascertained, it is all the property capable of being legally secured. We may expose a Plagiary; but we are afraid, that even in such a court of literary judicature as the Enquirer would establish, it would be very difficult to prosecute him as a thief. A book which is not essentially distinguished by its form and composition, hath hardly any title to the name of a book, or literary copy, at all. It is esteemed a venial plagiarism, to rob a Dictionary; so that in such works the proprietors possess in fact no exclusive right to the publication of any thing but the title-page.

It is very justly observed by the present Writer, that he who obtaineth the copy of a book, may appropriate the stock of ideas contained therein, and, by opposing such sentiments, may give birth to a new doctrine; or, says he, speaking in the person of an Author, "he may coincide with my notions, and, by employing different illustrations, may place my doctrine in another point of view: and in either case he acquir-

eth an exclusive title to his copy, without invading my property: for though he may be said to build on my foundation, yet he rears a different superstructure. An *inconsiderable* addition or improvement, however, will not support his claim: the supplying literal or verbal omissions, or the correcting of literal or verbal errors, for instance, will not be sufficient to found a new right in him: and a Jury endowed with the slightest degree of common understanding, may, be the subject what it will, distinguish, or be taught to distinguish, where the difference is essential, and where it is evasive."

If this be not thought a sufficient answer to what the Enquirer advances, about perplexing the courts with causes of this kind, we may venture to say, that an exclusive right to the title, form, and composition of the piece, will be liable to no such perplexity; and that such a right is all that either Authors or Booksellers expect the law can secure to them.

As to what has been advanced on either side the question, about *Utility* as the basis of property in this subject, it has been to little purpose. Mere pleasure, says the Enquirer, is not the object of the Legislature; and therefore books of entertainment, we suppose, are not susceptible of property. The term, *Utility*, however, is here made use of in a vague and indeterminate sense. Does it mean a physical or political utility? Is it that of individuals or of society? There are many inventions and discoveries that have been adopted and encouraged, as useful to society, which have been nevertheless evidently destructive to our species. Mere amusements and idle dissipations have also their political use. And there are some governments that would think the exhibitions of a popular actor or buffoon more useful than the discovery of the longitude. It is idle, therefore, to talk of *utility* as the basis of property, before we ascertain what that utility is. We do not deny that the utility of a book is problematical; but we would be glad to know what new invention or design is not so.

The second assertion of the opponents of literary property is, that supposing a literary copy susceptible of property, it is incapable of perpetual exclusive possession.

If, indeed, this property be supposed to exist only in the sentimental or doctrinal part of the book, we see no possibility of securing such perpetual exclusive possession. But if we suppose that property placed where it really exists, the difficulty vanishes. By its being incapable of such possession, however,

however, is farther understood that it is inconsistent with the principles and practice of the common-law, so to establish and protect this property. This matter we shall consider, therefore, under the next division of our subject.

What we have said above, respecting the nature of this property, may serve as an answer to what has been advanced, concerning that protection which the law is capable of affording it. How far it has been protected by the common-law of England, therefore, becomes the next object of consideration.

Both the Author of the *Enquiry*, and of the present *Vindication*, have, in order to clear up this point, endeavoured to trace back the claim in question to its source, and to deduce thence an argument in favour of their different opinions. Their method is ingenious, but we think no argument drawn from thence can be conclusive. The estimation in which a property might be held when such property was of no value, is little to the purpose. The strongest hold, says the present writer, wherein the opponents of literary property have entrenched themselves, is in the similitude between a literary copy and a mathematical or mechanical machine.

It is admitted by all parties that at common-law, the inventor hath no property in the form of his machine; and hence it is queried how the Author can claim any in his copy?

The Author of a Letter to a Member of Parliament, endeavoured to establish an essential difference between a copy and a machine. His principal arguments were, That the chief expence of a machine is in the materials employed, whereas in that of a book it lies in the composition or invention. That the imitator of a machine must work with the ideas of the inventor, but that a book may be copied by the most ignorant and illiterate scribber: That the inventor of a machine hath plainly no regard to any one's benefit but his own, whereas the author writes for public use. These arguments the Enquirer engages to refute. He observes, in particular, that it is not always true that the chief expence of a machine lies in the materials employed: That the claim of an ignorant imitator of a machine is equally good with that of the illiterate transcriber of a book; and that there are many useful machines invented, which are of no other benefit to the constructor than what accrues from the sale of them. "Where then, says he, is the justice that the profit of the
inventor

inventor should terminate in the individual machine, which possibly might cost him some years in inventing, and might be imitated by another in a few days? The end of the inventor is not more fully obtained in the first individual machine, than the end of the author, in the first individual book." Hence he concludes that if the inventor has, at common-law, no exclusive right in his machine, it must necessarily follow that the author hath none in his copy.

On the other hand, the present *Vindicator* takes upon him to second and enforce the arguments before advanced in support of the essential difference in question. To this end, he makes two distinctions in a literary copy; considering it, I. as an ideal or doctrinal composition; and II. as a manual or mechanical composition. In the latter sense only he conceives it to resemble a machine, and to be esteemed an object of trade. "Therefore, says he, if the question was, whether a printer should have a perpetual exclusive right of printing, the argument which places a book on the same footing with a machine, might apply with some force. But an author's right to a literary composition depends on different principles. It is a compleat composition, before it is printed, and before it becomes an object of trade." We might here ask our author, however, what he means by an object of trade? He owns that a Writer may sell his original manuscript absolutely for a gross sum, before it be printed at all. Is it not then an object of trade? If he has ever been at a bookseller's sale, he might know that copies and shares of copies are equally objects of trade with printed or bound books*. How then can he maintain a literary copy to be only an object of trade, *quatenus* its *mechanical* composition; that is, says he, the *printing*, &c? Again, he says,

"A ma-

* Supposing, however, that the transferring of copies from booksellers to each other, as they are not the ultimate consumers, should be objected to, as a trade; yet a machine may be as justly said to be completed, when the design of it is fully and compleatly perfected and a draught of it made, as a book when the manuscript is finished. New invented designs, and drawings of machines, may be sold to mechanics as well as copies of books to booksellers; and one is in every case just as much an object of trade as the other. If there be sometimes more difficulty in constructing a mechanical engine from a draught or design, than in printing a book from a manuscript, there is at other times much less. That design also which is not reducible to practice is no more a perfect design, than an illegible manuscript is a perfect copy of a book.

“ A machine, if exhibited to view, may be copied or imitated without the leave of the inventor—but an author may produce his copy, may use it in public, and suffer it to be inspected, and yet no *one* without his consent can make *themselves* masters of the contents.” Now we may safely venture to deny the truth of the assertions here advanced both in the one case and the other, as they thus stand expressed in general and indefinite terms. It must be a very simple machine indeed that, being exhibited to view, may be copied or imitated without leave of the inventor. An engine of a complicated structure could not be thus imitated. Again, what copy can be produced, made use of in public, be inspected, and yet no one, without the consent of the author, be able to make himself master of the contents? If by *inspection*, indeed, our author means a bare, superficial view of the printed book, and not a perusal of it, we deny that such copy is publicly exhibited in the same manner as a mechanical invention or machine whose component parts are laid open to the eye of the spectator; without which it cannot be imitated. Suppose, for instance, so complicated a piece of mechanism as a watch, had been invented at once, and by one man; would any body have known how to imitate such a machine by looking on the case or the dial plate? If you say the watch is not *exhibited to view* unless it be opened and its movement exposed and subjected to examination; so we say must the book too, and be submitted to as long and as curious a perusal; in which case it must be a very voluminous and extraordinary book indeed that might not be sooner imitated than the mechanism of a watch. It may be said a man must have a prodigious memory to retain all the sentences in a book: but we know not that it is essential to a book to be too voluminous for the memory; nor that all, which may be original and worth imitating in a book, may not be stolen from it without our being under the necessity of remembering the words of a single period.

To this we may add, that a machine may, with as much propriety, be divided into a doctrinal and mechanical composition as a book; and that so far is the imitator of the former from being under the necessity of working with the ideas of the inventor, that he has no more to do with those ideas than an *amanuensis* has to do with the ideas of his author. The inventor of a machine must know and consider the nature of mechanic powers, the friction and other resistances of bodies, and must form not only a theoretical system of his design,

design, but must sketch out its several parts so far in idea that he may lay them down when he pleases on paper. A machine may be invented and designed long before it be constructed. The construction is frequently the easiest part, and merely a manual operation. An imitator needs no knowledge of all this; he has only to follow his draught or model. There are to be found numbers of excellent workmen in London, who, so far from knowing the theory of the machines they construct, know not even their use when they have made them.

In a word, we think the advocates for literary property a little unfortunate, in their insisting so tenaciously, and laying so great a stress, on this pretended difference. It is with much greater success the present writer hath undertaken to confute what the Enquirer had advanced, respecting the right in question having been recognized at common law.

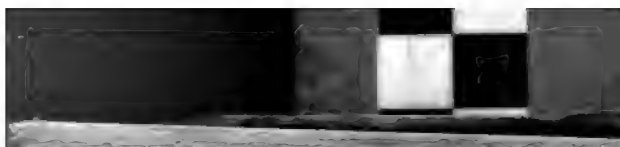
“ Let us suppose, says he, a literary copy to be, a personal thing, and it will be found to have every quality, by which the common law of England hath defined and described this species of property. For it may be acquired. 1. By the King's *Prerogative*. 2. By *Gift*. 3. By *Sale*. 4. By theft. 5. By testament. 6. By administration.*

“ It may likewise be recovered in the same manner as any other personal property: for if any one wrongfully possesseth himself of an author's copy, he may sue what the law calls a mixed action against him; that is an action to recover as well the thing demanded, as damages against the wrong doer for the unjust detention: and we may challenge the opposers of literary property to produce an instance where it cannot be governed by the established rules of law.”

* The division of property into corporeal and incorporeal (says this writer) makes no difficulty in this case. For though the sentiment or doctrine, considered abstractedly, is incorporeal and ideal, yet, being impressed in visible characters on the paper, the manuscript copy is a corporeal subject.

The argument drawn by the writer of the *Enquiry* from the proposition that “ ideas are not susceptible of property,” may be granted without admitting his conclusions. For though ideas considered abstractedly, are not susceptible of property, yet when impressed in visible permanent characters on paper, they then become as it were incorporated, and a literary copy is thereby made the property of the author.

Our



Our author then proceeds to the examination of several particular cases, wherein literary property has come under legal consideration ; in which he makes it appear very clearly that the arguments of the most eminent lawyers, and the sense even of the legislature itself, are all in favour of the author's exclusive right *. We should extend this article, however, to too great a length, should we enter upon these cases ; we must, therefore, refer the curious reader to the pamphlet itself ; and proceed to the fourth article under consideration ; viz. how far the establishment of the right in question would be prejudicial to the advancement of letters, and of ill consequence to authors.

With regard to the latter, the author of the *Enquiry* indulges himself in the following piece of declamation and railery. " If one was to take into consideration, says he, all the inconveniencies resulting to authors themselves from the establishment of this property, they would be found very numerous. The profession of an author is of all others the least profitable †. By the study of antient poets and philosophers, they easily contract a contempt for riches. Hence ensue a neglect of domestic concerns, and distressed circumstances. If their works were to become a property, they might be taken in execution for debt. Creditors would ravish from dramatic writers their half-formed tragedies, from Clergymen their pious discourses, the spiritual food of their respective flocks. A moral essay might go in discharge of a debt contracted in a bagnio. Philosophy, poetry, metaphysics, history and divinity, would be taken in satisfaction for stay-tape, buckram and canvas, or legs of mutton, calfs heads and other articles, which usually compose a taylor's and a butcher's bill." All this is doubtless very spirited and pretty ;

* The arguments which the author of the *Enquiry* advances on this head are in general vague, declamatory and inconclusive. His proposal for erecting a literary court of judicature is evidently unnecessary, and the practice of foreign nations in this respect little to the purpose.

† How is this consistent with the writer's supposition that a rich irritated author, might be as profitable a client, as a rich litigious widow ? However tenacious he might be of his literary credit, he would certainly care little about this kind of property unless he might be supposed to draw some part at least of his wealth from that source. When the poverty of authors was a truer jest than at present, their property was not worth contending for. The present dispute is a proof that their profession is grown more lucrative.

but

but surely the Enquirer forgot that he was here ennumerating grievances. Is it then a grievance for a man to be enabled to pay his debts, with a thing of no value? If he has no property in his works, of what use can they be to him? He would make but a poor dinner, as Jeremy says in the play, on the maxims of Epictetus, or his own comments on them. If his taylor, his butcher, and his landlord, will take his writings for meat, cloths, and lodging, so far from thinking this an inconvenience, we believe there is many a well-meaning author will be glad to quit scores with them. The profession of an author might not also be so unprofitable as the Enquirer now supposes it. It is, however, a very drole manner of espousing the cause of poor authors, by endeavouring to prove they have no property in their own works, because if they had they might pay their debts with them. But, perhaps, this writer thinks it inconvenient for men of such a philosophical turn to be out of jail. Be this as it may, it is clear that this writer mistakes the case: he says, "If an author had been willing to have taken the benefit of the insolvent act, he would have been guilty of perjury (on the supposition of his having an exclusive right to sell his own works) if he had not discovered his manuscripts. His creditors might insist on publishing his familiar letters: for that species of composition is as much a property as any other." If Mr. *Enquirer* hath not missed the mark here, either an author, by publishing a book, gives up all the rights he before enjoyed in common with the rest of mankind, or else all mankind must be set down for authors. If the familiar letters of one man are literary compositions, so are those of another; and every man, as well as an author by profession, on becoming a bankrupt or taking the benefit of an insolvent act, may be said to be perjured in the same manner, for not giving up what sometimes might hang him if he did. But such kind of arguments are not indeed worth a serious refutation. With respect to the prejudice, which it is pretended the establishment of this contested right would be of, to the cause of letters in general, nothing of any weight has been offered. On the contrary, however, what is advanced by the present writer in behalf of authors and booksellers is well worthy consideration.

"What a prejudice, says he, would the cause of Literature sustain, were Writers deprived of the exclusive right to their own productions, and of the privilege of transferring them? Should this determination ever take place, the public must

never more expect works of great length and difficulty, the execution of which demand the united contribution of, perhaps, more than twenty opulent Booksellers, who hazard a certain sum on the prospect of uncertain gain.——

“ If an Author cannot maintain an exclusive right to his copy, the powers of genius must languish, and few will have an opportunity of producing those excellent talents with which Nature hath enriched them. Scarce any productions will issue from the press, but hasty fugitive pieces, calculated to serve the run of the day, and which will excite as little temptation, as they afford opportunity, for piracy.

“ It were to be wished, indeed, that Authors could receive the whole profits, or sustain the whole loss, arising from the publication of their works; and that Booksellers were, what the word importeth, mere venders of copies. But this, however natural and reasonable in speculation, cannot, for the reasons above assigned, be reduced to practice. Few Authors can advance money for a work of any expence, and wait their reimbursement by slow returns. Neither have they, as formerly, the means of procuring the patronage of the Great, but must approach them through the channel of the public. Therefore, if they have not an exclusive property in their works, and consequently a power of transferring such right, learning will soon be lost among us; the gloom of Gothic ignorance will soon darken the age, and extinguish every beam of science.”

Having thus endeavoured to give our Readers an impartial view of this interesting dispute; it may be gathered from the whole, that the exclusive right contended for, is clearly to be ascertained, has been recognized, and may be governed, by the known and established rules of law: that it will produce no inconvenience either with regard to the Author or the public; but that, on the contrary, to deprive Authors of this right, will be injurious both to the public and themselves, and in the end, destructive of literature. We have only to hope, therefore, with the present ingenious Writer, that this right may be judicially established, and preserved inviolable to latest posterity.

Conclusion

Conclusion of the Medical Observations and Inquiries. See our last, page 104.

THE twenty-first article, is a short account of a mortal Fever at Senegal, from Mr. Vage, communicated by Dr. Brocklesby. The principal observation is, the ill consequence of bleeding in it. One of two men, nearly of the same habit, and sickening of it at the same time, lost six ounces of blood; the other was not bled; in other respects they were treated exactly alike; yet the recovery of the first was protracted to double the term of the other. The experiment was repeated with the same event in two others. This fever seems to differ essentially from most of our stationary or even epidemic ones, in this island. All who were comatose, with a dry surface, died.

The twenty-second, gives the account and cure of a Fistula in each Testicle. The case is really curious; since after a suppuration in both the contused testicles, the seed ouzed from each; the patient, however, thinking himself cured at the end of six months, married; but found no spermatic emission thro' the ordinary passage in coition, though a great increase of the former discharge through the scrotum, and attended with pain. The Relator, Mr. Ingham, after the use of emollient cataplasms for three weeks, opened both fistulas, dissected off all the indurated parts; extirpated a large portion of the lower part of the *Epididymis*, and then healing the incisions, the natural functions of the testes were perfectly restored.

The twenty-third, sent by Mr. Kirkland, Surgeon at Ashby de la Zouch, to Dr. Hunter, contains a curious case, the success of which may serve to introduce an useful improvement in surgery, by the application of thin pieces of sponge after amputation. Both the case and the method are sensibly and properly exhibited; but as they employ above eight pages, we must refer our readers to the whole; and shall only observe, that thin slices of sponge were applied, as soon as digestion was compleat, over thin layers of dry lint immediately covering the wound: by which contrivance, the sponge imbibing the thinner part of the discharged humour, the remainder proved too thick to be absorbed into the blood, as usual; and consequently prevented the purulent, colliquative fevers, or profuse hæmorrhages, which sometimes succeed large amputations. In the present case, the manifestly puru-

lent stools, and still more purulent urine, were entirely altered by this application; and all the other very unpromising symptoms vanishing, the patient was cured.

The twenty-fourth, exhibits an inveterate dropical case, communicated by Dr. Alexander Mackenzie. This was cured, after several ineffectual medicines, and three tappings, chiefly by a spontaneous vomiting of above fifty pints of fetid dirty water, with extraordinary explosions of wind almost every minute, for twenty-four hours. The patient is affirmed to have recovered his health, and his natural plight entirely; and to have died fifteen months after of a frenzy, from a violent fit of passion, and a small contusion of the head.

The twenty-fifth relates a most remarkable separation of a large part of the thigh-bone, which was sent to the Society, with the account, by Dr. Mackenzie. It was seven inches and a half in length, and separated solely by the oeconomy of Nature, in about three years after a blow received on the thigh; Nature also substituting a callus so equivalent, that this thigh is as firm as the other, and the halt in the man's walking, so little as to be scarcely perceptible. Dr. Mackenzie's reflection on the whole, including another, somewhat similar, case, is so sensible, and so very humane, that we could not prevail on ourselves to omit it.

“On the whole, says he, it is obvious the cure was all the work of nature and time; and may not it serve as a caution to Surgeons, not to be too precipitate in amputating limbs? I have myself, by bestowing time and care, saved many limbs that were condemned, particularly in the year 1740: I then living in Virginia, was called by Christopher Robinson, Esq; of Middlesex county, to amputate, or be present at the amputation of a leg above the knee, of a Negroe boy of twelve years old: upon dilating a small gleetig hole about three inches above the knee, on the outside of the thigh; and introducing a jointed or screw probe, I found the bone carious to such a height, and withal the patient so emaciated with the tedious discharge, and a hectic fever, that I dissuaded attempting the operation, but had the Negroe sent to Colonel Samuel Buckner's house in Gloucester county, where I lodged; and by different methods of exfoliating; proper internal medicines, but, above all, by a nourishing good diet, and eighteen months assiduous care, I saved the

leg and life of my patient, sent him home sound and well, and left him eight years after, a very stout strong man, without any degree of lameness."

An account of a diseased *Tibia*, by Dr. Hunter, is annexed to the preceding article; and good engravings of the bones in both cases, and of the *Callus* in the last, are added at the end of the volume. In this last the middle part of the native original *Tibia*, being deprived of all circulation, lost its connection with the *Periosteum*, and was gradually loosened from both its living extremities, which produced a *Callus*, extending from one to the other, giving firmness and inflexibility to the part, and shooting in form of a tube, so inclosed the exfoliated, or loosened, part, that though quite loose, it could not be separated. Dr. Hunter subscribing here, in general, to the precept which Dr. Mackenzie drew from the former instance, thinks the present one seems also to prove, that Art may sometimes cure a disease which would get the better of Nature; whence, in Surgery, as in Physic, there will always be a field for the exercise of Judgment.

The twenty-sixth article is a letter from Mr. Matthew Turner, Surgeon, to Dr. Fothergill, on the cure of *Ascarides* by tobacco fumes in form of glyster. This last expression is rather improper, as *glyster* implies the injection of a manifest liquid: but the application or immission of any vapour, is termed a fumigation, this being so immitted thro' the *anus* by means of a tube directed by Heister. The *Ascarides* were discharged in great numbers; and there is no doubt but it may often prove a remedy in such cases, in strong subjects, such as the present seems to have been. These fumes have often been received in America, in obstinate constipations from the Dry Belly-ach, and not without effect; though some tender subjects have suffered a temporary convulsion from them.

The twenty-seventh is an account of the great benefit of Blisters, applied to the region of the *Os Sacrum*, in incontinence of Urine, and Palsies of the lower extremities: by Dr. Dickson. The Doctor was considerably induced to this application from reflecting, that most of the nerves that go to the bladder, pass through the *Foramina* or perforations of the *os sacrum*. He gives the Society three instances of its success in his own patients, and a fourth in a letter to himself, from Mr. Wolley, Surgeon and Man-midwife.

The twenty-eighth exhibits an uncommon case of the separation of the *Ossa pubis*: by a Physician in the country, communicated

nicated by Dr. Hunter. All the complaints of this Patient, who died about the eleventh day after delivery, are exactly detailed in about twelve pages: to which some curious anatomical remarks on the *Symphysis*, or close union of these bones, commonly considered as one, are subjoined by Dr. Hunter.

The twenty-ninth is employed in several observations on a dislocated Shoulder, which could not be reduced; shewing the obstacles to its reduction, together with some general remarks on the dislocations of this part: by Mr. Henry Thompson, Surgeon to the London Hospital. The appearances in this case, on dissection, and on a subsequent one included in this article, are accurately described; and it appears, that in both of them there was some fracture of the bone and its *capsula*, the capsular ligament being compleatly torn off in the first. The whole concludes with some practical remarks, to which we refer our surgical Readers.

The thirtieth, inculcates a new method of treating an Aneurism, in an extract of a letter from Mr. Lambert, Surgeon at Newcastle upon Tyne, to Dr. Hunter. This well conceived and ingeniously applied method was happily executed, by passing a steel pin, one 4th of an inch long, through the lips of the wounded artery, and then securing it, as in the operation for a hare-lip, by twisting a thread round it. The operation was performed June 15, and the Patient dismissed perfectly well July 19 following; the pulse of that arm remaining nearly as strong as in the former. The method is related with perspicuity and conciseness; and the article is concluded by a proper query on the further extending of this operation, so as to prevent some, otherwise inevitable, amputations.

The next article, is from Mr. Triquet, Surgeon of the Guards, and may be considered as if it had been annexed to many preceding ones, on the great efficacy of the Sublimate Solution, and of the Sarsaparilla. The phagedenic ulcer cured by them, is attributed to a scorbutic habit of body.

In the thirty-second, Mr. Bard a Surgeon at New-York, informs us of an extraordinary extra-uterine Fœtus; in a letter to Dr. Fothergill. It was extracted in the mother's life time, who has suckled a healthy child since the opening of the tumour, and the healing of the wound through which it was

extracted. Extra-uterine Fœtuses are much oftener extracted from dead than living bodies; a similar case occurred to Mr. Marshal of Louth in Lincolnshire, about twenty years ago.

The thirty-third gives an account of a new method of reducing [dislocated] Shoulders: communicated to Dr. Hunter, by Mr. Charles White, Surgeon to the Manchester Infirmary. It may deserve the perusal of Surgeons, as it contains three successful instances of this manner of reducing this dislocation; which was chiefly effected by drawing the Patient up by the dislocated arm, and letting the extension be made, in a great measure, by the weight of his depending body. The most recent dislocation was of a fortnight's standing, the oldest, of three months.

The thirty-fourth relates the successful treatment of a Locked Jaw, supposed to have been occasioned by a wound in the finger. It comes from the Surgeon just named. After an amputation of the first joint of the finger, the cure was effected chiefly by Opium and the warm Bath; the Patient having taken in about five weeks, three hundred and seventeen grains of Opium, besides several draughts with liquid Laudanum, and Syrup of Poppies. Mr. White candidly acknowledges, it was the recital of two cases in the first volume of this work, which directed him to pursue this efficacious method: several cases of locked jaws have occurred in that town and its vicinity, within twenty years past; all which proved fatal. This single circumstance evinces the great utility of the present Medical Society.

The thirty-fifth, is another short case, communicated by Dr. Dicklön, and confirming the efficacy of a Blister to the region of the *Os Sacrum*. This happened to a man of twenty-six, after a strain; and in all these successful cases the Blister did not only cover all the region of the bone, but was extended from side to side.

The thirty-sixth and last article, contains *farther* Observations on a particular species of Aneurism, by Dr. Hunter. This refers to what he had published in the first volume, on the same species of it, which he does not recollect to have been mentioned by any Author, viz. that species of it, in which there is a direct and immediate communication between the wounded vein and artery; and which, he judiciously infers, should not be subjected to surgical operation. Two very remarkable cases are given in support of this judgment, the subject of the last being a Servant now belonging to the Middlesex Hospital.

Hospital. The article is very curious and critical on the occasion; and concludes with three pertinent queries, on the causes of the various appearances in these Aneurisms, and the Doctor's very probable rationale of them.

Thus have we given the most comprehensive synopsis of the subjects of this valuable work, the continuation of which the preface encourages us to hope for. We had premised, that Gentlemen of the medical professions could scarcely acquiesce in the largest abstract, which our attention to many other performances would allow us to make. But we imagine our Readers in general would be dissatisfied with a less circumstantial information of the substance of the different articles than this we have presented them.

We must not omit, that three good plates, containing several figures, are annexed to this volume; and that the preface informs us, the authors do not chuse to condemn the *cicuta*, so highly recommended by Dr. Storck, until it has been tried here under every possible advantage.

The Shipwreck. A Poem. In three Cantos. By a Sailor. 4to. 5s. Millar.

IT has been frequently observed, that true genius will surmount every obstacle which opposes its exertion. The very poetical and interesting performance before us, is a striking proof of this observation. How unfavourable soever the situation of a *Seaman* may be thought to the *Poet*, certain it is the two characters are not incompatible: for none but an able Sailor could give so didactic an account, and so accurate a description of the voyage and catastrophe here related; and none but a particular favourite of the Muses could have embellished both with equal harmony of numbers and strength of imagery.

Unless we are to attribute also a variety of affecting circumstances to the power of imagination, our nautical Poet appears to have been possessed of no inconsiderable share of fortitude, to possess, under such circumstances, so tenacious a memory, if, as we conclude from some parts of the poem, and particularly from his motto*, he was personally aboard, and shipwrecked by the storm he so poetically describes.

* ——— quæque ipse miserrima vidi
Et quorum pars magna fui. ———

The main subject of the poem is the loss of the ship *Britannia*, a merchant-man, bound from Alexandria to Venice, which touched at the island of Candia, whence proceeding on her voyage, she met with a violent storm, that drove her on the coasts of Greece, where she suffered shipwreck near Cape Colonne; three only of the crew being left alive.

After a proper, and not unpoetical, introduction, the Author begins his relation with a general intimation of his subject, and a comparative description of the island of Candia, wherein he expatiates on the difference between its present state and that of ancient Crete.

These eyes have seen, while famish'd babes complain,
The barren soil a sev'nth year till'd in vain;
No lovely Helens grace the wretched shore,
Or Cythereas rival Gods adore:
No fair Penelopes attract the eye,
For whom contending Kings were proud to die:
No blooming cheeks, that shame the rosy morn,
Or snowy breast the *flav'd* nymphs adorn.
Dim would those charms, so fam'd in Grecian lore,
Appear, transported to Britannia's shore.

The ship, putting to sea from the port of Candia, the Poet takes an opportunity of making several beautiful marine descriptions, such as the prospect of the shore, a shoal of dolphins, a water-spout, the method of taking an azimuth, working the ship, &c.

In the second canto, the ship having cleared the land, the storm begins, and with it the consultations of the pilots, and operations of the seamen; all which the Poet has described with an amazing minuteness, and has found means to reduce the several technical terms of the marine into smooth and harmonious numbers. Homer has been admired, by some, for reducing a catalogue of ships into tolerably flowing verse; but who, except a poetical Sailor, the nursing of Apollo, educated by Neptune, would ever have thought of versifying his own sea-language? what other Poet would ever have dreamt of reef-tackles, hall-yards, clue-garnets, bunt-lines, lashings, lannyards, and fifty other terms equally obnoxious to the soft sing-song of modern Poetasters?

The following lines, taken from among many others of the same kind, may serve to shew how successfully our Poet has ventured out of the common road, to excel in his own:

The main sail, by the squall so lately rent,
In streaming pendants flying, is unbent:

With

With brails refix'd, another soon prepared,
Ascending spreads along beneath the yard :
To each yard arm, the head-rope they extend,
And soon the earings and the robands bend.
That task dispatch'd, they first the braces slack,
Then, to the cheestree, bring aboard the tack :
And, while the lee clue garnet's lower'd away,
Taught aft the sheer, they tally, and belay.

If some of our Readers should find in this description too much of the Sailor, they cannot fail of being pleased with the following, wherein they will find no less of the Poet. After taking a cursory notice of the most remarkable countries of Greece, he proceeds to the following description of Parnassus.

Contiguous here, with hallow'd woods o'erspread
Renown'd Parnassus rears its honour'd head :
There roses blossom in eternal spring,
And strains celestial, feather'd warblers sing ;
Apollo, here, bestows th' unfading wreath,
Here Zephyrs aromatic odours breathe ;
They o'er Castalian plains diffuse perfume,
Where o'er the vales perennial laurels bloom.
Here with immortal harps the sacred nine
Exalt to extacy their songs divine ;
In vocal melody their notes decay,
And melt, to softest love, the dying lay.
Their numbers every mental storm controul,
And lull to harmony th' afflicted soul ;
With heavenly balm, the tortur'd breast compose,
And sooth the agony of latent woes.
The verdant shades that Helicon surround,
On rosy gales, seraphic tunes resound :
Perpetual summers crown the happy hours,
Sweet as the breath that fans Elysian flowers ;
Here pleasure dances in an endless round,
And love and joy ineffable abound.
Adieu, ye flow'ry vales, and fragrant scenes,
Delightful bow'rs, and ever vernal greens !
Ye winds that o'er Aonian vallies blow,
Ye lucid streams that round Pieria flow :
Ye virgin-daughters of the Sun, who dwell
In blest Bœotian realms, a long farewell !
From happy realms reluctant now I go,
To raging elements, and scenes of woe.

Our Poet wishes for the powers of a Maro, to describe the horrors of the raging seas, and the fate of those,

Who, on the verge of death, in vain deplore
Impervious dangers on a lee-ward shore.

Yet many of his descriptions are, in our opinion, not at all inferior to any thing of the kind we meet with in the *Æneid*; many passages in the third and fifth books of which, we conceive, nevertheless, our Author has had in view. They have not suffered, however, by his imitation; and his Pilot appears to much greater advantage than the Palinurus of Virgil.

The splitting of the Ship on the Rocks is thus represented in glowing and lively colours.

Lifted on gath'ring billows, up she flies,
Her shatter'd top half-buried in the skies;
Borne o'er a latent reef, the hull impends,
Then thund'ring on the marble crags descends:
Down on the vale of death, with horrid cries,
The fated wretches, trembling, cast their eyes,
Lost to all hope, when lo! a second shock
Bilges the splitting vessel on the rock;
Her groaning bulk the dire concussion feels,
An! with up heaving floods she nods and reels;
Repeated strokes her crashing ribs divide,
She loosens, parts, and spreads in ruins o'er the tide.

Nor is the Poet's talent confined to the description of inanimate scenes; he relates and bewails the untimely fate of his companions, in the most animated and pathetic strains. The close of the Pilot's address to the sea-men, in the time of their greatest danger, is noble and philosophical. After having given them such orders as were necessary in their distressful situation, he proceeds:

Tho' great the danger, and the task severe,
Yet bow not to the tyranny of fear;
If once that slavish yoke your souls subdue,
Adieu to hope! to life itself adieu!
No more remains, but now prepare to veer,
Two skilful helm's men on the poop to steer.
And thou ETERNAL P^W! whose sovereign sway,
The raging storms, and roaring seas obey!
On thy supreme assistance we rely,
Thy mercy supplicate, if doom'd to die:
To thy unerring will submissive trust,
With whom, "Whatever is, is ever just."

It is impossible to read the circumstantial account of the unfortunate end of the ship's crew, without being deeply affected

fects by the tale, and charmed with the manner of the relation. But we have not room for all the quotations with which we could entertain our Readers. We cannot resist the temptation, however, of copying the following lines, which end the poem.

Rous'd by the tempest, and the blust'ring night,
A troop of Grecians mount Colonne's height;
When, gazing down with horror on the flood,
Full to their view, a scene of ruin stood;
The surf with mangled bodies cover'd o'er,
And those yet breathing on the sea-beat shore:
Tho' lost to science and the nobler arts,
Yet Nature's lore inform'd their simple hearts:
Strait down the vale their hastening steps they bend,
The wretched sufferers, helpful to attend.
Three still alive, in mournful plight, they find,
Benumb'd and shiv'ring, on a rock reclin'd:
Th' affected natives, touch'd with gen'rous pain,
The feeble seamen in their arms sustain;
With pitying sighs, their helpless lot deplore,
And lead them trembling, from the fatal shore.

We have only to add, that the ingenious Author of this performance, whose name is Falconer, has inscribed it to the Duke of York, and has prefixed a Chart of the Ship's way, and a section of the Ship itself, in order to render this curious poem compleatly intelligible.

A Course of Lectures on Elocution: Together with Two Dissertations on Language; and some other Tracts relative to those Subjects. By Thomas Sheridan, A. M. 4to. 10s. 6d. sewed. Doddsley, Henderson, &c.

HAVING, more than once, had occasion to declare our sentiments concerning the writings of Mr. Sheridan, and the usefulness of that plan which he prosecutes with so much assiduity; we shall, without any farther introduction, proceed to lay before our Readers an account of what is contained in the Lectures now before us. The general satisfaction they gave when they were delivered, is a strong presumption that they will meet with a favourable reception from the public; the subjects of them are both useful and entertaining, and the Author's abilities well known.

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We are sorry, however, to find Mr. Sheridan still expressing himself in the most extravagant terms concerning the powers of ORATORY. A very moderate acquaintance with mankind, we imagine, would be sufficient to convince any person, that such romantic strains only serve to expose an Author to the ridicule of discerning Readers.

In his introductory Discourse, our Lecturer, sets out with observing, that there has been no maxim more frequently inculcated, or more generally assented to, than that human Nature, ought to be the chief study of human kind; and yet, of all subjects, about which the busy mind of man has been employed, it is that, he says, which has been least attended to; or with regard to which, the fewest discoveries have been made, founded upon any certain knowledge.

“Is it not amazing to reflect, continues he, that from the creation of the world, there was no part of the human mind clearly delineated, till within the last sixty years? When Mr. Locke arose, to give us a just view of one part of our internal frame, *the Understanding*, upon principles of philosophy founded on reason and experience.”

He observes, that little or no benefit in point of practice, has resulted from a display in theory, of the only part of the human mind which has hitherto been laid open with accuracy, upon principles of true philosophy. The reason he assigns for this is, the neglect of studying our mother-tongue; and nothing effectual, he says, can be done in this study, without making it a distinct branch of education, and encouraging proper Masters to follow it as their sole employment, in the same way as the several Masters in the other branches do.

“But still, continues he, there are two other parts of the human mind, with regard to which the world is at this day as much in the dark, as they were with respect to the whole, previous to the publication of Mr. Locke's Essay: the one, the seat of the passions; for which we have no name as existing in the mind, unphilosophically referring it to the organ of sensation, the heart: the other, the seat of the fancy; which is called the imagination.

“Upon a right regulation of these parts of the mind, and the faculties belonging to them, all that is noble and praiseworthy, all that is elegant and delightful, in man, considered as a social Being, chiefly depends. Yet so far are we from having any just view presented to us of those important parts of our internal frame; or any well-founded knowledge of the principles

principles by which the faculties belonging to them ought to be regulated; that every day we see some new hypothesis advanced upon that subject, designed to overturn all that went before, and laying in the same claim, which all that preceded it had done, that of being the only right one.

“ — It will be allowed by all persons of reflection, that there is no speculative point more ardently to be wished for, than to have it in our power to contemplate those parts of the human mind which are still concealed from us, or falsely viewed through the mists of error, with the same clear satisfaction that we find in examining Mr. Locke's view of the Understanding. But, at the same time, if the means were pointed out, of rendering both these views practically useful, by shewing how a general spirit of good sense, and clearness of reason, might be propagated thro' the natives of this country; by shewing how the passions hurtful or dangerous to society may be suppressed, and those of the nobler and social kind, calculated to promote the general good, may be brought forward, invigorated, and carried into due exertion; by shewing how the powers of the imagination may be so regulated as to diffuse a general good taste thro' the nation; a point essentially necessary to promote some of the noblest ends that can be answered by the two other powers, those I mean of a refined understanding, and delicate sensibility: it must be allowed, that the execution of such a plan would tend more to the real benefit of this realm, than all the uninspired books that have been written from the creation of the world to this hour.”

Undoubtedly; nay, Mr. Sheridan might have said, more than all the INSPIRED books that have been written from the creation of the world to this hour.—It is difficult to determine, whether vanity or absurdity is most conspicuous in what he advances on this head. To suppose, that the *passions hurtful or dangerous to society may be suppressed*, and that those of the *nobler and social kind may be brought forward, invigorated, and carried into due exertion*, by any thing that language or Oratory can perform, while human nature continues in its present circumstances, is, certainly, one of the wildest notions that can possibly enter into the thoughts of the wildest enthusiast.

What he says concerning those two other important parts of our internal frame, with regard to which the world is at this day, as much in the dark, as they were with respect to the

the whole, previous to the publication of Mr. Locke's Essay, is, to us, perfectly unintelligible. It is natural to ask—has Mr. Sheridan discovered any new faculties in the human mind? Is a right regulation of the *seat* of the passions, of more importance than a right regulation of the passions themselves? Are there any peculiar faculties belonging to the seat of the passions, and the seat of the fancy? Have the writings of Butler, Hutcheson, Smith, Hume, &c. left us as much in the dark, with regard to the *passions* and *imagination*, as mankind were with regard to the *understanding*, before the publication of Mr. Locke's Essay? —

“ But it will be said, continues our Author, how, or from whom is this to be expected? Are not these the very points about which the most eminent of our Writers have employed their labours, hitherto to little purpose? Have not these been the chief objects in the works of our most celebrated Divines, Moralists, and Metaphysicians, Critics, Writers of Essays, &c. and have we any reason to believe that this age will produce writings in those several ways superior to what hath hitherto appeared? Such are the questions likely to be asked by those whose minds have been narrowed by an early false bias given to us in our system of education, and afterwards continued through life? I mean that extravagant idea entertained of the power of writing, far beyond what in its nature it can ever attain. But suppose it be asserted, that this is the very cause of the failure, in the attempts made by so many men of distinguished abilities to reform mankind. Suppose it be asserted, that they have all used an instrument, which in its very construction was incapable of accomplishing the work they were about. In short, that some of our greatest men have been trying to do that with the pen, which can only be performed by the tongue; to produce effects by the dead letter, which can never be produced but by the living voice, with its accompaniments. This is no longer a mere assertion; it is no longer problematical. It has been demonstrated to the entire satisfaction of some of the wisest heads in these realms: and Readers of but moderate discernment, will find it fully proved in the sixth and seventh Lectures, on *Tones and Gestures*; and in the two following Dissertations on *Language*.

“ But that the bulk of my Readers may not enter upon the discussion of this point, with all their prejudices about them, they are desired to reflect, that language is the great instrument by which all the faculties of the mind are brought forward,

ward, moulded, polished, and exerted : and that we have in use two kinds of language ; the spoken, and the written. The one, the gift of God ; the other, the invention of man. Which of these two is most likely to be adapted to its end, that of giving the human mind its proper shape, and enabling it to display all its faculties in perfection ?

“ If they want to judge by effects produced in our own times, how far the one language has the advantage over the other, let them only reflect on a recent instance of a late minister, who by the mere force of cultivating the language bestowed by the Deity on human kind, as far as he could carry it by his own pains, raised himself to the sole direction of affairs in this country : and not only so, but the powers of his living voice shook distant thrones, and made the extremities of the earth to tremble. When it is well known that had the same sentiments been delivered in the language of men ; had they been sent out into the world in a pamphlet ; they would probably have produced less effects upon the minds of a few readers, than those of some hireling writers. And we have many flagrant instances in our Methodist preachers, of the power which words acquire, even the words of fools and mad men, when forcibly uttered by the living voice. And if the language of nature be possessed of such power, in its present neglected and uncultivated state, how immense must be its force, were it carried to the same degree of perfection, that it was amongst the antient Greeks and Romans ? ”

How immense indeed ! it must certainly shake the foundations of the earth, and make the very pillars of Heaven to tremble.

Had the Greeks or Romans been blest with the light of revelation ; had they been possessed of such a religion, and such a constitution as ours, together with some discoveries which time has produced ; they would, Mr. Sheridan says, have carried all the powers belonging to human nature to the utmost degree of perfection ; and the state of society amongst them would have approached as nearly to that blissful state, to which we are taught to look forwards, a fellowship with angels, as the boundaries of the two worlds would permit. And would not this necessarily be our case, were we possessed of those articles, in which the Greeks and Romans confessedly excelled us ? We want only their Arts added to our Sciences. Now they had no arts whatsoever, we are told, in
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which they excelled us, that did not take their rise, either immediately, or consequentially, from the pains bestowed upon the culture of the language of nature, the living speech.—What is there wanting then amongst us, but to apply ourselves with industry to the same means, in order to attain the same ends.

“ I know there are few, continues our Author, capable of tracing a speculation of this sort, thro’ all its steps, so as to perceive the justness of the deduction. But I am now little solicitous about what judgment shall be past upon the theory, since the time is approaching of trying it experimentally. A few sensible effects produced from practice, will carry more conviction to the bulk of mankind, than a thousand speculative arguments. It is with true satisfaction of heart I hail the approaching day, when all that I have advanced upon this subject, will be put to that test.”

Happy, thrice happy Britain ! what a glorious day begins to dawn upon thee ! All thy sons are to have their understandings enlightened, their tastes refined, their hurtful passions suppressed, and all the nobler principles of their nature invigorated, and carried into due exertion. The giant Corruption, with his hundred hands, is to be banished from this realm of freedom, the fetters of that tyrant CUSTOM to be broken, and the bonds of prejudice to be snapped asunder : thy Senators, happy country ! thy Ministers of religion too, are all to become ORATORS ; the ambiguity and obscurity of thy laws is to give way to clearness and precision ; thy language is to be refined, and established on so solid a foundation, that time shall no more prevail against it, than it has against the languages of Greece and Rome ; thy Miltons and thy Shakespeares shall not perish, but with Homer and Virgil, in the general dissolution of the world ; in a word, thou art to be raised to such heights of knowledge, virtue, and happiness, as no other country ever reached, and thy condition is to approach as nearly to that blissful state, to which we are taught to look forwards, as the boundaries of the two worlds will permit.

What honours are due to that godlike man, from whom such important blessings are to flow upon us ! How little, and insignificant, do all the Legislators and Orators, nay, we had almost said, the Prophets and Apostles of former days, appear, when compared with him ! But our language, in its present neglected and uncultivated state, is not worthy to be

be employed in celebrating his praises ; we must therefore content ourselves with silent admiration.

We now proceed to the Lectures themselves, which are really ingenious, instructive and entertaining.—In the first Lecture, Mr. Sheridan sets out with observing, that a general inability to read, or speak, with propriety and grace in public, runs thro' the natives of the British dominions ; that it shews itself in our Senates and Churches, on the bench and at the bar.

There cannot be a better clue, we are told, to guide us to the source of this general deficiency, than a due attention to the following observation, viz. that there are few persons, who, in private company, do not deliver their sentiments with propriety and force in their manner, whenever they speak in earnest.—Here, therefore, is a sure standard fixed for propriety and force in public speaking, which is, only to make use of the same manner in the one, as in the other. And this, men certainly would do, if left to themselves ; and if early pains were not taken, to substitute an artificial method, in the room of that which is natural.

“ Here then, continues our Author, is to be found the true source of the bad manner of reading and speaking in public, that so generally prevails ; which is, that we are taught to read in a different way, with different tones and cadences, from those which we use in speaking ; and this artificial manner is used instead of the natural one, in all recitals and repetitions at school, as well as in reading.

“ Till therefore a way shall be found out to counteract for the present, and destroy hereafter, the bad custom which has given rise to this unnatural manner of reading and speaking, we shall in vain hope, for the many excellent effects, which might be produced by good elocution, in a country, where there is such an absolute necessity for it, to the support of our constitution, both in church and state.

“ I shall therefore consider, in the first place, how the power of this custom may be counteracted, for the immediate relief of such as are labouring under the effects of its bad influence ; and afterwards shew how it may be wholly subverted ; so that the rising, and future generations may no longer be tainted by it. As the first of these is the point in which my hearers are more immediately concerned, I shall chiefly in the present course dwell upon that.”

The purposes which may be answered by reading, Mr. Sheridan observes, are chiefly three; viz. the acquisition of knowledge; the assisting the memory to treasure up this knowledge; and the communicating it to others. The first two may be done by silent reading; the last, requires reading aloud. This leads him to examine how far the art of writing, (under which head he includes printing) is in its present state fitted to answer the several purposes, and how far, and in what respects it is deficient.

To prove that our written language is by no means calculated to answer the third purpose, of reading aloud to others, he shews, that it contains no visible marks, of articles, which are the most important of all others, to a just delivery. A just delivery, he tells us, consists in a distinct articulation of words, pronounced in proper tones, suitably varied to the sense, and the emotions of the mind; with due observation of accent; of emphasis, in its several gradations; of rests or pauses of the voice, in proper places and well measured degrees of time; and the whole accompanied with expressive looks, and significant gesture. Now of all these ingredients, not one of which can be spared from a good delivery, there are but two, he observes, that are at all regarded in the art of writing; and those are, articulate sounds or words, which are marked by letters; and stops, or pauses of the voice, which are marked by little figures or tittles.

But with respect to the other articles of tones, accent, emphasis and gesture, there are no visible marks to serve as guides in these. And as these latter must be allowed to be the sources, of every thing which is pleasurable, or forcible in delivery; and to contain in them, all the powers of strongly impressing the mind, captivating the fancy, rousing the passions, and delighting the ear; it must also be allowed, we are told, that the most essential articles to a good delivery, have been wholly left out of the graphic art.

“ That the great difficulty, says our Author, of reading with propriety, and in suitably varied tones and cadences, arises from the want of sufficient signs and marks, in the art of writing, to point them out; and were there but a sufficient number of those marks, reading justly at sight, might be rendered almost as easy and as certain, as singing at sight, is a matter which might unquestionably be proved, were it to be attended by any advantage. But as that would be merely a speculative point, inasmuch as there is little likelihood that
any

any change will be made in the art of writing, it will be more immediately to the purpose, to enquire how the art of reading may be improved, whilst that of writing continues in its present state."

Mr. Sheridan now proceeds to lay open the more general source of that impropriety and badness of reading which is so prevalent; and observes that, beside the ignorance of masters, who teach the first rudiments of reading, and the want of skill, or the negligence in that article, of those who teach the learned languages, &c. there is one fundamental error, in the method universally used in teaching to read, which at first gives a wrong bias, and leads us ever after blindfold from the right path, under the conduct of a false guide.

He observes, that Masters, in order to give what they call proper tones to their pupils in reading, have annexed artificial tones to the stops, which no way correspond to those which are used in discourse; and which may justly be called the reading tones, in opposition to those of the speaking kind.

"Of these tones, says he, in general there are but two used; one, which marks that the sense is not completed; another, which shews that the sense is closed. For they have not even invented so many tones, as there are visible marks of pauses. The comma, semicolon, and colon, are pronounced in the same tone; and only differ in point of time, as two or three to one; whilst the full stop is marked by a different tone. As the one consists in a uniform elevation, and the other in a uniform depression of the voice, we need no longer be at a loss, to account for that disagreeable monotony, which so generally prevails in reading; and which necessarily defeats every purpose of book-delivery, as the attention of all Auditors must, not only soon be wearied and destroyed by it, but in such as have any taste, it must occasion the highest disgust."

This then, it is said, is the chief source of that unnatural manner of reading which so universally prevails; and unless a person knows this, he can never amend his error; for the sight of the stops, as naturally excites the tones which he was early taught to associate with them, as the sight of the words excites that pronunciation; and thus the habit of reading, will only serve to confirm him, in the faulty manner which he has acquired.

The most effectual method of introducing a general good manner of reading, Mr. Sheridan says, would be the giving
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due encouragement, to a sufficient number of skilful masters, to teach that art, by a well digested system of rules, according to the practice of the antients.

“ But as a scheme of this kind, continues he, would be of benefit only to the rising generation, and as my present object is, the improvement of such as are more advanced in life, I shall in the progress of this course, endeavour to point out a method, by which the adult may get the better of bad habits, and at the same time lay down such rules to guide them in acquiring a just and natural delivery, as will enable them to compass their end, provided they take suitable pains; and afterwards proceed in order, to pronunciation, accent, emphasis, pauses or stops, pitch and management of the voice, tones and gesture; which will comprehend the whole of what I have to offer on that subject.”

In his second Lecture, Mr. Sheridan treats of *articulation and pronunciation*; but of these in our next number.

Aphorismi de cognoscendis et curandis morbis nonnullis ad principia animalia accommodati. A Gulielmo Battie, M. D. Collegii regalis Medicorum Socio. 4to. 10s. 6d. Whiston.

FROM referring to our * accounts of the first and second parts of the *Principia animalia*, it will appear, that if our learned medical author has a peculiar attachment to any of the antient sects in Physick, it is to that of the † Methodists, who were for ascribing most Diseases, either to a morbid excess of stricture, or relaxation, of the solids: for as to their supposed combination of these opposite causes in the same disease and subject at the same time, we had mentioned his condemning it as absurd. Perhaps it is in consequence of this tenet, that we find these aphorisms extended only to *some* diseases, *nonnullis morbis*, tho' not a few indeed, and those in which Dr. Battie may suppose either of these causes chiefly to offend.

With this view also he seems to have premised his short treatise, *de Inflammatione*, from the hint of Hoffman, which affirms, “ That it is not the inflammation itself which kills,

* Review Vol. v. p. 403, and vii. p. 372.

† Methodicis ipsis meliora polliceri visis—Aphorism. p. 23.

but rather the spasm that occasions it." Hence in the discussion of this subject, Dr. B. judiciously remarks, how pernicious that practice must prove, which, merely from the name * of Inflammation, proposes, by a very large bleeding, by other evacuations, or by any single unvaried method to conquer such different evils; as he affirms, the spasm is very likely to be increased, by the means used to cure the inflammation; and observes, that such Physicians are operating only against the visible effects, without having any regard to the cause. He acknowledges however, that such a treatment as respects the cause only, without a proper attention also to the highest symptoms, may be equally pernicious. With regard to the cause of inflammation, he says, whatever remedies restrain, increase and duly regulate muscular motion, are certainly the most likely to allay the offending spasm. To second such intentions he chiefly recommends the bark and opium; the former, as it should seem, to increase muscular action, the latter to regulate or even to abate it. But having observed the principal circumstances, that should caution us against a free use of these potent drugs, whose operation indeed cannot well be indifferent, he asks, are there then no remedies that may be exhibited against an inflammation with less difficulty and hazard? adding, if that were the case, it would probably be eligible to commit the patient to the medical oeconomy and efforts of nature, rather than to hazard the consequences of such medicines as might be more grievous than the disease against which they were applied. In answer to this query, when he has observed, that it is only against the unguarded and indeliberate use of the bark and of opium that he cautions young Physicians (for whose instruction solely the preface informs us this book is designed) he adds, that the neutral salts, and mild saponaceous medicines, may safely be exhibited to abate the resistance of the vessels, and to resolve the morbid density or spissitude [*Stasis*] of the blood. That blisters also may be applied to divert the spasm from a vital to a less noble part; besides dry cupping,

* Of a remarkable error of this kind, which had nearly proved fatal, we have lately given a strong instance, in our account of the second volume of *Medical Observations and Enquiries*, vol. XXVII. p. 102.

† We imagine this word, being literally Greek, should rather have been printed in Greek characters; since we do not recollect any truly classical authority for *Stasis*, as a Latin word. Nevertheless it seems allowable in a technical treatise, being as obviously derivable, by Analogy, from *Sto*, as from *Teaues* or *Trepa*.

the suction of which he thinks may remove or abate an existing spasm, without exciting another in any part, and may free the obstructed vessels without any evacuation whatsoever. This dissertation, (upon which we have been the more particular, from considering the many and acute diseases, resulting from, or accompanied with, inflammation) concludes with Dr. Battie's disapprobation of those Physicians, who practise upon any one system or hypothesis; and with an elegant compliment to such rational and accomplished ones, as duly consider every pertinent circumstance of the patient and the disease, and vary their conduct judiciously in relation to them. It is very natural to suppose, that our Author might glance here, among other gentlemen, particularly at one, whom he could not wish to exclude from such good company: and in this passage we find him co-inciding with the dogmatists or rationalists in physic, who founded their practice on the mutual aid of reason and experience, which were first combined in it by the great Hippocrates. This however does not necessarily contradict his inclining to that particular tenet of the Methodists in physics, which is so visibly prevalent throughout his work; and which has probably its material consequences in many diseases.

The Doctor's brief introduction premises, that the art of medicine is constructed, either upon certain and mechanical principles; upon such as are analogical and highly probable; or upon *Empiricism*, which, in a good sense, means *Experience*. In his sections concerning the various diseases, he considers on which of these the cure of each malady is chiefly or solely to be conducted; and concludes, that the best practitioners exercise their art, as the case of the patient may require, on one, more, or all of these foundations.

As it cannot be expected, nor perhaps desired, that we should abstract, or give any formal citation from, the subsequent part of a work of this nature, which is proposed, as institutions, to the study of young Physicians,—we shall briefly observe, that these aphorisms are divided into near fifty heads or sections of a different extent, each distinguished by the name of the disease or diseases, of which it treats. Sometimes indeed the section is denominated by a title, that seems oftener a symptom of another disease, than one itself, as a *Tensismus*, vulgarly called a *Nervine*; as *Sitis*, or thirst; tho' we are sensible some practical Writers have considered the last as a distinct disease, and treated of it under the appellation of *Sitis morbose*. After considering the cause or causes of each distemper,

distemper, many of the immediate ones being acknowledged as unknown; (especially such as depend on affections of either a nervous or fleshy fibre, whose intrinsic nature and substance, he continually repeats, are *prorsus incognita*) the most general event, or various termination of the distemper follows; and to this succeeds the treatment or cure, according to the prevailing cause of it. Proper care is also taken to distinguish, in what characteristical points diseases of considerable likeness or affinity, as a syncope, apoplexy, palsy and epilepsy differ, and sometimes to specify the phænomena in which they agree. The symptoms from which the prognostics are taken are often annexed. The different species of the same disease, as proceeding from a different, or opposite cause, *viz.* the sanguine, or the pituitous apoplexy, are not omitted. Several notes, references and citations are annexed to the bottoms of above two hundred pages out of three hundred, which, if printed in the same type with the text, would considerably exceed it in extent. Many of them include remarks, cases, or prescriptions, from different and creditable Writers in Latin and English, and make, in our opinion, not the least agreeable, intelligible, nor the least useful part of the work.

With regard to the execution of this performance, the language is generally as pure and classical as the subject will admit; and rises sometimes into a more studied elegance than a merely didactic treatise requires; whose most essential ornament seems to consist in an obvious and simple perspicuity. To avoid any obscurity to young Students, Dr. B. has marked his ablative cases which terminate in *â*: this was certainly right, and it would have corresponded very well with the same good purpose, if much more care had been taken in a proper punctuation of the text; especially where the periods are of a considerable length. We confess, that for want of this, and of this only, we were obliged to read a few of them a second time: and as the arrangement and succession of words in Latin differ greatly from those in our own language, this circumstance renders a just punctuation of the Latin indispensable.

As to any apparent utility of the present work, we confess our apprehension, that it is in a great measure anticipated by the labours of Boerhaave, Van Swieten, Haller and others, who have treated the same subjects, in a fuller manner: which apprehension concurred with other circumstances and avocations to prevent a more early review of it. Whether our learned Au-

thor means by his motto—*Quæ alteri seculo proficiat*—that his performance may prove useful (or in fashion) when theirs will be obsolete ; or whether he referred by it to that operation of envy, which often renders Fame rather a posthumous, than a living attainment, we do not pretend to determine. We think, however, that unexperienced Practitioners may read it with emolument, as the method and order of it is well conducted and logical ; and as it may present in abstract, a good deal of what the former have given more in detail. But that our ingenious Author's professed intention in this work, is very laudable, can admit of no doubt ; since he assures us, he was prompted to it by his continual disposition to cultivate and improve the knowledge of physic ; which, if candidly interpreted, may imply Philanthropy, or, in Mr. Pope's phrase, ' make self-love and social be the same.'

EMILIUS and SOPHIA : or a new *System of Education*. Translated from the French of J. J. Rousseau, Citizen of Geneva. By the Translator of ELOISA. 2 Vols. 5s. sewed. Becket, &c.

WHEN we mentioned the original of this work, among our foreign articles, and hinted the general design of the Author, we little imagined we should so soon have an opportunity of giving a more particular account of it, from the translation. We have had frequent occasion, indeed, to regret the precipitancy with which many valuable productions have been rendered out of other languages into English. An eager desire of gratifying the public curiosity, very often defeats its own purpose ; and, ambitious as writers may be, of having their works translated, it would be often more to their credit never to have that honour conferred on them at all, than to have their performances so hastily and slovenly metamorphosed as they generally are. The great reputation of a writer is, in this respect, frequently fatal to the translation of his pieces ; and recent instances might be given, wherein very celebrated productions have fallen a sacrifice to the popularity of their Authors, and the avarice of booksellers. These circumstances considered, it must be allowed, no writer could run a greater risk of suffering by a translation than Mr. Rousseau, as well on account of the peculiarity of his style, as of the singular turn of his sentiments.

He has had an advantage, however, over many of his contemporary writers; and has been fortunate enough, as well on this as on a former occasion, to fall into good hands. The English reader, therefore, need not much regret his ignorance of the French language, on account of this work; nor be under apprehensions of being misled, or disgusted, by a wretched misrepresentation of a beautiful original. Not that he must expect to find a laboured copy, wherein the *minutiae* of similitude are preserved, with all the studied correctness of mediocrity. Such a task must necessarily have taken up a much longer time, as well as have been too servile for any artist, who was so far master of the subject and of his pen, as to do justice to the original. It is not a minute resemblance in the manner of pencilling, but the bolder touches and animated strokes of the piece that constitute the merit of a copy: And in this, we have only to say, that the English version before us, has fully answered the favourable expectations we had conceived of it.

In regard to the work itself, its merit, on the whole, is in some degree problematical. As a literary composition it certainly has little more than that arising from an animated style, agreeable characters, and entertaining though unconnected narratives; being deficient in point of regular plan or fable, as a work of the historical or epic kind, and wanting all the advantages of connection, order and method, requisite to a systematical treatise. The Author, indeed, seems very sensible of this defect and apologizes for it accordingly. "My first design, says he, was confined to a tract of a few pages; but my subject proving seductive, this intended tract swelled insensibly into a kind of large work, too large, doubtless, for what is contained in it, tho' too little for the matter of which it treats. I have hesitated long about its publication; and, indeed, in composing it received frequent intimations from my labour, of the difference, between having written a few pamphlets and being equal to the composition of a book. After many fruitless efforts to do better, however, I thought it my duty to give it the public as it is; conceiving it of consequence to excite their attention to an important object: concerning which, though my notions should be wrong, yet if they should happen to suggest right ones to others, my time will not be entirely thrown away.

"We are not sufficiently acquainted with a state of infancy: the farther we proceed on our present mistaken ideas, the farther we wander from the point. Even the most sagacious

cious instructors apply themselves to those things which man is required to know, without considering what it is children are capacitated to learn. They are always expecting the *man* in the *child*, without reflecting what he is before he can be a man. It is to this branch of education I have applied myself; so that, should my practical scheme be found useless and chimerical, my observations will always turn to account. I may possibly have taken a very bad view of what ought to be done, but I conceive I have taken a good one of the subject to be wrought upon. Begin then, ye Preceptors, by studying first your Pupils; for most assuredly you are at present unacquainted with them. If you read this book with that view, also, I flatter myself there are none of you but may find its perusal of use.

“ With regard to what may be called the systematical part of this treatise, which is nothing more than the progressive system of Nature, this will probably most perplex the Reader; on this, therefore, I shall doubtless be attacked, and, perhaps, with reason. It may be objected to me, that my book contains rather a heap of reveries than a treatise. But what must be done? I do not compose a dissertation from the ideas of others; but write immediately from my own. I do not see things altogether in the same manner as other people; and have been frequently reproached on this account. But does it depend on me to give myself new eyes, or to be affected by other ideas? No. It is my fault, indeed, if I am too vain of my own manner of conception, if I believe myself alone to be wiser than all the rest of the world. It is not in my power to change my sentiments, but to distrust them: this is all I can do, and this I have done. If I sometimes assume an affirmative tone, therefore, it is not with a view to impose my notions on the Reader; but only to tell him what I really think. Why should I propose any thing to him in the form of a doubt, of which I harbour not the least doubt myself? I only say precisely what passes in my own mind.

“ In speaking my sentiments with freedom, I am so far from giving them as an authority, that I always subjoin my reasons; to the end that the Reader may weigh them, and judge for himself. Though I am not obstinate in the defence of my own notions, however, I think myself not the less obliged to propose them: as the maxims, concerning which I am of a very different opinion from other people, are far from being unimportant. They are such whose truth or falshood

it is of consequence for us to know ; and on which depends the happiness or misery of mankind."

The principal objections which have been made to this treatise, however, respect rather the matter than the manner of it : the grand demerits which it has been charged with, and for which it hath undergone the severest of public censures, relate to the many new and uncommon sentiments which the Writer entertains concerning the most popular and interesting topics in politics, religion *, and morals. It might ill become us to undertake magisterially to decide in all the contested points between our Author and his opponents. To enable our Readers, however, to judge for themselves, and give them a satisfactory idea, of this extraordinary performance, we purpose to make a concise abstract of the whole ; in the course of which we shall occasionally take into consideration such points as are most remarkable for their novelty or singularity.

It would break in too much on the plan of our Review, however, to execute this task, in one article ; we must, therefore, defer the prosecution of it for the present, and resume it in the succeeding numbers of our work. In the mean time we leave the following just and spirited apology, which the Translator makes for his Author, to speak sufficiently in his favour.

"The vague and general objection to this work is, that it contains a variety of fantastical notions, on a trite and beaten subject. How far our Author's advice is good, or his schemes

* In justice to Mr. Rousseau, however, we must observe, that many of those reflections, which mistaken Bigots have, on this occasion, thrown out against him, as an enemy to Christianity, are false and injurious. Our Author is, indeed, the most zealous Advocate for Toleration ; and if he sometimes bears hard on the mere forms of religion, he tells us plainly, it is because they are destructive to the spirit of it. His notions of the doctrines of Christianity, and the sacred character of its Founder, may be gathered from the Parallel he draws, in the third volume of this work, between Jesus Christ and Socrates ; wherein he holds the latter infinitely cheap in the comparison. Is it possible for us to conclude the Author of the following passage to be a disbeliever of, or an enemy to, Christianity.

Oui, si la vie et la mort de Socrate sont d'un sage, la vie et la mort de Jesus sont d'un Dieu. Disons nous que l'histoire de l'Evangile est inventée à plaisir ? Mon ami, ce n'est pas ainsi qu'on invente, et les faits de Socrate, dont personne ne doute, sont moins attestés que ceux de Jesus Christ.

practicable

practicable, experience will best shew; but that his subject was ever treated before, can be said only by such as have never read his book. Numerous dissertations have, indeed, appeared on the general head of Education; our Author makes it evident, however, by what he himself hath done, that, how much soever may have been written on Education, the immediate objects of it were never studied or understood before.

“ That the Reader will be frequently struck with the novelty of the remarks, and the singularity of the observations, to be met with in this work, is, hence, very certain; nor can it possibly be otherwise. We have so long plodded on in the track of our progenitors, and implicitly adopted the most absurd customs, that our surprize is very natural, at seeing habits so deeply rooted, exposed as idle and ridiculous. It is equally a matter of course that a Writer who attempts, on every occasion, to distinguish between nature and habit, should frequently be forced to maintain notorious paradoxes. Those who are capable, or desirous, of thinking for themselves, however, on so interesting a subject, will enquire whence these apparent contradictions arise, and will soon find them artificial, and not real: in the mean time, no one should be either surprized or offended, that a man, who professedly differs from the opinions of the generality of mankind, should be singular in his own.

“ There are, it is true, many well-meaning people, who hold received opinions as too sacred to be attacked or ridiculed. A Writer should, doubtless, on all occasions, pay a proper deference to the nature of his subject: but, if the matter in question be merely matter of opinion, it may be false, absurd, or destructive. Ought the subject, therefore, to which it belongs, and on which account, perhaps, it should be the sooner exposed, to protect such falsehood or destructive absurdity from being detected? What would have been the consequence, if this principle, of paying an implicit regard to opinion, had universally prevailed for a thousand years past? Where would have been all the improvements in matters of science, politics, and religion, that have been made since those days of ignorance and barbarism? Is the human species arrived to its utmost degree of perfection? Hath society reached the summit of political happiness? Are there no farther improvements to be made in the science of government? No rank weeds to be still rooted up from the once overgrown and luxuriant soil of artificial religion?

“ All

“ All human perfection is relative : let us cherish, therefore, the principle on which our past improvements have been effected, and to which even the present state of our civil and religious liberties is so truly owing. Let us encourage, let us esteem, every one who, like our Author, ventures, with a manly freedom, to controvert the general opinions and customs of a misguided or mistaken world. Right or wrong, indeed, he has not only a claim to be heard, but it is the interest, as it should be the pride, of a free people to give him a candid hearing. The worst of slavery is the subjection of the mind. The man who dares not think, is the most abject slave in nature ; and he who dares not publish his sentiments with decency and freedom, is the vilest slave of society.

“ It has been reported, that this performance has been discountenanced, where a statue should have been erected to the honour of its Author, even in his native country, Geneva. The Protestant Republics owe their existence to a very different kind of policy ; and it may be safely affirmed, that a society must be in a tottering situation, indeed, whose pillars rest on such rotten foundations as those our Author endeavours to expose. Be this as it may ; it is to be hoped, that England will be the last country in the world, wherein the friends of truth and liberty will be restrained from thus exercising their talents for the service and improvement of mankind.”

We have only to add, that the two volumes now published, contain but half the work ; the third and fourth, we are told, are now in the press, and will speedily make their appearance.

MONTHLY CATALOGUE,

For SEPTEMBER, 1762.

MISCELLANEOUS.

Art. I. *A new Guide to Eloquence : Being a Treatise of the proper Distinctions to be observed between Words reckoned synonymous ; or their different Significations, and the Choice which should be made of them, in order to express ourselves justly. The synonymous Words classed alphabetically, upon the Plan of a French*

a French Work of the same Nature, by the Abbot Girard.
8vo. 1s. Pritchard.

THIS publication is part of a work which, we are told, is to be continued, if found acceptable to the public. We are sorry, therefore, to find so useful a design likely to be frustrated for want of competent abilities in the Undertaker. What is here published is translated from the French, on which account the alphabetical order of the words is already broken; and yet we do not find that this pamphlet is published merely as a specimen. Our Readers will readily conceive, that a work of this kind, calculated to adjust and determine the nicest punctilios of language, cannot admit of translation: the utility, however, of such an original work, in every language, is sufficiently displayed in the Abbe Girard's excellent preface, which is translated, and prefixed to this performance.

After having explained the nature and design of his work, in treating of words usually esteemed synonymous, and shewn the necessity of making a choice adapted to every occasion in writing and discourse, this ingenious Writer proceeds to enforce what he advances by the following beautiful illustration.

"I will not absolutely deny, that there are some occasions on which such a very nice choice as this may be dispensed with; but surely there are innumerable more in common discourse; where such words cannot tolerably pass one for another; especially if the speaker pretends to any scholarship, or knowledge of composition. To illustrate this doctrine by a comparison.—If a Lady wants merely a yellow ribband for her head-dress, it is no great matter whether she chuses the hue of the daffodil or the jonquil; but if she means to shew a rich and elegant variety in that colour of her attire, she must undoubtedly chuse it, set off with different tints and shades; and in how few circumstances, either of composition or conversation, do we find ourselves, in which we ought not to use the same various degrees or shades, as we may call them, of diction!"

While we recommend, however, the execution of this design to some abler hand, we must observe, that it is impossible to make such a work compleat; the meaning of words is not so permanent but that the lights and shades of the more delicate modes of expression are perpetually changing.

Art. 2. *A Discourse on the Cultivation of waste and barren Lands. Translated from the French of the Marquis de Turbilly, for the Benefit of the Farmers of Great Britain and Ireland, where these uncultivated Lands too much abound.* Part I. 2s. 6d. sewed. Doddsley.

Having already given an account of the original of this work among our foreign articles*, we shall here only observe, that the tran-

* Under the title of *Memoire sur les defrichemens.* See *Review*, vol. XXIII. p. 507.

flation, which is inscribed to the Hon. Thomas Cholmondeley, Esq; of Vale Royal in Cheshire, and is said to be the performance of a Cheshire Farmer, bears genuine marks of its having been executed by a person skilled in matters of husbandry, and is not unfaithful to the original. The Translator hath also prefixed a sketch of some of the principal implements requisite for the purposes laid down in this useful and commendable tract.

Art. 3. *Thesaurus Græcæ Poesidis; sive Lexicon Græco-Pro-*
sodiacum; versus, et synonyma, (tam ad expliationem voca-
bulorum, quam ad compositionem poeticam pertinentia) epitheta,
phrases, descriptiones, &c. (ad modum Latini gradus ad Par-
nassum) complectens. Opus, in studiosæ, juventutis gratiam
et utilitatem, ex optimis quibusque Poetarum Græcorum monu-
mentis, que adhuc prodierunt, nunc primum constructum. Cui
præfigitur, de Pochi, seu Prosodia Græcorum Tractatus. Au-
tore T. Morell, S. T. P. 4to. 1l. 1s. in boards. Pote.

In our Review for September, 1757, we gave an account of that part of this work which was published as a specimen. The whole is now completed; and we shall only add, that the learned Author has executed his laborious task with great judgment and accuracy — It is but justice to add, that the work is handsomely and correctly printed, so that we hope it will meet with that favourable reception from the public which it so justly deserves.

Art. 4. *The Female Pilgrim; or, the Travels of Hephzibah,*
under the Similitude of a Dream. Illustrated with Copper-
plates. 8vo. 7s. bound. Johnson.

An unequal imitation of the celebrated *Pilgrim's Progress*, which is, perhaps, inimitable.

Art. 5. *An Essay on Oeconomy. The third Edition. By Ed-*
ward Watkinson, M. D. Rector of Little Chart in Kent.
8vo. Printed for the Author, by Mess. Oliver in Bar-
tholomew Close.

Dr. Watkinson having corrected and enlarged the present edition, from no pecuniary motives, is entitled to the thanks of the public, for his truly benevolent design. See Review for May last, page 387. Vide also the Note on the Cover of our Review for June.

Art. 6. *The History of Carausius: Or, an Examination of what*
has been advanced upon that Subject by Guebrier and Stukely.
In which the many Errors and Inaccuracies of both Writers are
pointed out and corrected. With an Appendix, containing Ob-
servations on their Method of explaining Medals. 4to. 3s.
Becket and De Hondt.

This

This elaborate disquisition is introduced with the following advertisement.

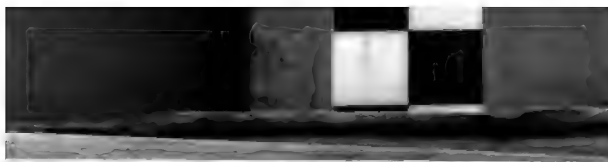
"The science of Antiquities has been involved in the systematic fatality of the age. Every research after truth has degenerated into contest for an hypothesis. Of all inquirers after it, Antiquarians, to whose discoveries some deference is presumed to be due, should quarrel least. Much less should they substitute fancy and invention to that fiction and obscurity they labour to banish.

"Every one knows what degree of credit is due to our monkish Historians, who, though they furnish us with many new facts, do not give us many more true ones. The cause under consideration has not been at all served by them. Carausius has been acknowledged as a lawful, or even as a good, Prince, by no party since the Roman legion, and some mercenaries whom he attached to his interests upon principles like his own, and the inhabitants of our isle, whom he awed into submission. But ample amends have been made him in this century; when a war, as inveterate as that himself waged with Rome, has been carried on between learned Writers, not so much about his actions and character, as about the proofs of them. 'Tis true, in the examination of the latter, the former have been brought into view, I wish I could say, canvassed. This is the design of the present work. There may be some vanity in succeeding in it. However, there is no resentment or partiality in undertaking it."

We shall only add, that the work appears to be learnedly and critically conducted; and may afford much satisfaction to those who have a taste for the subject.

Art. 7. *Coloniæ Anglicanæ Illustratæ: Or, the Acquest of Dominion, and the Plantation of Colonies made by the English in America; with the Rights of the Colonists examined, stated, and illustrated. Part I. Containing, I. The Plan of the whole Work, including the Proposition, asserting the Rights of the Colonists, intended to be established. II. A brief History of the Wars, Revolutions, and Events which gave Rise to all the marine Discoveries, and foreign Acquisitions made by the modern Europeans. III. A Survey of the Knowledge and Opinions which the Europeans had of the Earth in Times preceding these Discoveries; with other Matters relating to this Subject. IV. The Particulars of the Progress made by the Portuguese, from their beginning these Discoveries to the Death of King John II. and an Account of the Grants made to the King of Portugal of the Countries that were or might be discovered, by the Bulls of several Popes, with one of them set forth at large.* 4to. 8s. in boards. Baker.

This specimen promises a work formed on a very extensive plan, and executed, so far as this first part extends, with great erudition, tho' not written in a pleasing style. The learned Author informs us,
by



by a previous Advertisement, that "although he has collected many materials necessary for his proceeding in this work, the state of his health and affairs renders the time of his intended progress in it uncertain."

Art. 8. *A rational Account how Capt. Weller's conversing at a Distance, affects the Fancy and animal Spirits.* Published by the Author, from Experience in some Positions. 8vo. 6d. Bristow.

What is here called a rational Account, is a more incoherent composition than we ever remember to have seen; except a former pamphlet by the same hand, which is referred to in this; and which is to be found in Review, vol. V. page 521, intitled, *The Experiments used by a Captain of a Man of War, &c.*

POLITICAL.

Art. 9. *Invincible Reasons for the Earl of Butë's immediate Resignation of the Ministry. In a Letter to a Nobleman.* 8vo. 1s. Mariner.

A wretched attempt at Irony. The Author is by no means qualified to handle the keen weapons of ridicule, or to display the talents of a Rhetorician, in the management of that beautiful figure, under which he affects to convey his thoughts to the public. He adopts many of those common-place reflections that have been so frequently made on the conduct of Mr Pitt and his Partizans; and is so extremely gross, in treating of those allusions and inuendos which he supposes faction hath thrown out against the most respectable personages, that we imagine the latter will think themselves little obliged to this their obscure and incompetent advocate. They might, indeed, with no little propriety cry out to such Defenders, *Pol, me occidistis amici.*

Art. 10. *The Favourite. A political Epistle. Humbly addressed to all Monarchs, Favourite, and Ministers in the known World.* By an ancient Briton. 8vo. 1s. Burd.

What fund of politics the Author of this political Epistle may be possessed of we know not; certain it is, he has obliged us with very little knowledge of this kind in his pamphlet. The whole is, indeed, nothing more than a rambling declamation against vicious Sovereigns and their Favourites; or, to use this very familiar Writer's own phrases, *Pimps, Stallions, and rascally Procurers*, that are exclusively countenanced by the *wrong-head of M—y*. For what good purpose this publication was calculated, we cannot pretend to say; nor is it clear to us whom or what the Author aims at. The following, however, is the conclusion he draws from, what he calls, the anecdotes contained in his performance.

"It is inconsistent with the good of a Sovereign, and the welfare of a people, for a royal bosom to harbour a Favourite of any kind."—Surely, Surely, Mr. ancient Briton, you will except a Queen-consort, the wife of that bosom!—But he goes on. "The nation has the greatest right to the affection of its Sovereign; and as he is but a mere dependent upon the fidelity, strength, and opulence of the people, he ought not to confer the highest posts of honour and profit on any particular man, without the approbation and consent of his subjects." How strangely times are altered since the *divine right* of Kings was made the subject of political epistles! The *vox populi vox dei* would, we find, be our Author's cry. We would, however, remind him of the old proverb, *est modus in rebus*, or, there is reason in roasting eggs. It is true, that we pay all proper deference to the sacred person of the *mob*; but we cannot forget that those are the terms also applied to Majesty: and, tho' we have the greatest opinion of the cities and corporations of Great Britain, as the nursing fathers or mothers of our constitution, we should be very sorry to see the greatest Monarch in the world so far degraded, as to be led about every where in the leading-strings of the multitude.

Art. 11. *An Epistle to Lord Bute, on the present happy Prospect of a Peace.* 4to. 6d. Rawlings.

Another wretched attempt at irony. A Sarcasm on his Lordship.—But whether taken in an ironical or literal sense, it is equally destitute of meaning.

Art. 12. *The Liberty of the Press.* 8vo. 1s. Nicoll.

Any other title might have suited this pamphlet as well: for we find very little relative to the professed subject; and that little, nothing to the purpose. We will dismiss this servile advocate for power, with assuring him, that he has not sense enough to correct the licentiousness, nor spirit enough to support the liberty, of the Press.

Art. 13. *Considerations on the approaching Peace.* 8vo. 1s. Morgan.

A tame and spiritless endeavour to inflame the public, and render them averse to peace. This inconsiderate Considerer does not scruple to say, that "a Peace at this instant will, in all probability, brand the times with epithets that will be ever disgraceful in our History." We have always thought, that a *good* Peace was desirable *at all times*; and we cannot pronounce the expected Peace a *bad* one, because we are strangers to the terms. It is to be wished, that these Pelts of the Press, had never learned the use of pen and ink.

Art. 14. *Serious Considerations on the salutary Design of the Act of Parliament for a regular, uniform Register of the Parish-poor Infants, in all the Parishes within the Bills of Mortality.*

In two Letters, addressed to a Church-Warden, 8vo. 1s. Rivington.

We owe these seasonable and important Observations to the public spirited and benevolent Mr. Hanway, whose indefatigable pen is so frequently employed for the advantage of his country. In the present well-intended tract, the worthy Author endeavours to point out the humanity, as well as the utility which will attend the due execution of the Act above-mentioned; the inefficacy of past attempts relating to such infants; the necessity of sending them to nurse at a proper distance from London; the pecuniary value of a life to the community; and the importance of increasing our numbers at home and abroad, as the truest means of supporting our independency as a nation. He has also added, some thoughts on the usefulness of Ventilators; the pernicious effects of bad air, narrow streets, and ruined houses; the advantages of cleanliness, and decent cloathing in Work-houses; and the honourable esteem in which Parish officers ought to be held, while they discharge their duty. In an Appendix, he has likewise some very sensible reflections, occasioned by reading Mr. Rousseau's hints to *Mother's*, in his new treatise of Education, entitled *Emilius*.

Art. 15. *The True Briton. A Letter addressed to the Right Honourable Sir Samuel Fludyer, Bart. Lord Mayor. 8vo. 6d. Scott.*

This little pamphlet contains some sensible, tho' trite, remarks on the present state of affairs, and the spirit of our Party-writers; among whom the Author of the *Briton* is pretty severely handled, on account of his having advanced the following sentiments relative to the faith of treaties. "No State can be bound by any treaty, which shall turn out manifestly prejudicial to its interests; because it is always supposed, that every engagement of this nature is contracted with a view to self-preservation or public advantage." This passage our *True-Briton* treats as infamous, and unworthy the pen of an Englishman. It is, says he, reminding the French of their old maxims, of agreeing to any thing to serve the present purpose, and of breaking their engagements when it suits them.

This Writer hath also some other pertinent remarks on the present general topics of conversation; a greater deference, however, might have been paid him, had not his pamphlet appeared in the diligent light of a catch-peony performance, by his assuming the name of a well-known Writer, [Churchill] who certainly had no hand in its production.

Art. 16. *A Letter to the Author of the Epistle to Lord Bute, on the present happy Prospect of a Peace. Folio. 6d. Nicoll.*

This Letter-Writer is an enemy to peace. He very sagely remarks, that "there are too many in the world, who, if they serve
REV. Sep. 1762. P their

their own private aims and purposes, care not a rush for the community. What British principles are these! For such men, is in *Tartarus*, by the Furies prepared, the baneful cup of *red-hot poison*." Bravo! This is the very quintessence of Bombast: this is Nonsense sublimated with a vengeance!

Art. 17. *A Letter to her R——l H——s the P——s D-w-g-r of W——, on the approaching Peace. With a few Words concerning the Right Honourable the Earl of B——, and the general Talk of the World.* 8vo. 1s. 6d. Williams.

Fronti nulla fides. The title-page of this pamphlet, in which is inserted also two or three very singular mottoes, is evidently calculated to catch the eye of the incautious Reader, and deceive him into the purchase of a very different performance from what he might reasonably expect. At least, we suppose that few persons, unacquainted with the various illiberal tricks and impositions of literary Sharpers, would expect, from seeing the title or advertisement of this piece, to find it a dull recapitulation of hackney'd common-place observations on the present situation of public affairs. Yet such it is; and, as such, unworthy our farther notice.

MUSICAL.

Art. 18. *Observations on the present State of Music and Musicians. With general Rules for studying Music, in a new, easy, and familiar Manner; in order to promote the further Cultivation and Improvement of this difficult Science. The whole illustrated with many useful and entertaining Remarks, intended for the Service of its Practitioners in general. With the Characters of some of the most eminent Masters of Music. To which is added, a Scheme for erecting and supporting a Musical Academy in this Kingdom.* By John Potter. 8vo. 1s. 6d. Henderson.

These Observations, which, we are told, were interspersed in some late Lectures read at Gresham-college, are too incoherent and crude to yield any improvement to the Practitioners of Music, or to engage the public attention toward the object which the Writer has in view. His scheme also, of which he has only given a very light sketch, is, by no means, sufficiently digested. The subject, however, is worthy an abler hand, and the design truly deserving the patronage of a liberal and polite nation. As to the style of this pamphlet, it is beneath criticism.

POETICAL.

Art. 19. *A Poem on the Merchants new beautifying the Statue of King Charles II. in the Royal-Exchange. With many historical*

cal Remarks to George I. In two Parts. By the Author of the True Briton. 4to. 1s. Hope.

The trivial circumstances mentioned in the title, appears to have animated this true British Muse to sing the *virtuous* and *heroic* actions of the unfortunate family of the *Stuarts*. Fired with the imaginary injustice heretofore done them, the *Poet* cries out;

Duteous to truth, we'll tell those deeds alone;
Which we *to them*, and they *for us* have done:
And shall their fame be buried in the dust;
From *James pacific* down to *James the just*?
On all their race immortal scandals fly?
And all their gracious acts unnotic'd die?
Forbid it Heav'n—some generous Genius raise,
To shew their worth—till then accept this praise,
Such humble verse, as may be thought to flow,
From length of years, oppress'd with length of woe.

Indeed, these verses sound much like the last dying groans of expiring *Ja obitism*, which seems just to have opened its eyes, at the glimmering of a rush light, to close them in darkness for ever.—
Peace to its *Manes*!

Art. 20. *Poems: The Chimney Sweeper and Laundress. The Practice of Physic. The Poet at Guild-Hall.* 4to. 6d. Flexney.

The Muses are by no means partial in the distribution of their favours. At the same time that they have drawn the Statesman from the Balance of Europe to measure a couplet, and have taken the fine Gentleman from the embellishment of his person to polish a stanza, they have been no less benevolently employed to sooth the labours of the anvil and the flail. Hence, perhaps, it is that our Poet, who, for ought we know, may be a Chimney-sweeper, has descended from his Observatory on the house-top, to climb the more arduous heights of Parnassus, and to woo the daughters of Jove to his sooty embrace. Whether he brandishes the pen or the brush with more dexterity, we know not; but the Reader will be able to judge of his poetical talents from the following Epithalamion on the nuptials of one of his fraternity.

The CHIMNEY-SWEEPER and LAUNDRESS.

Ridet Hoc, Inquam, Venus. Hor.

I.

"To win I hope
"Fair Maid of soap,"
A Chimney-sweeper loves!
The Question's put,
The man of foot
To river nimbly moves.

II.

His friend attends,
(The best of friends)
With plain but clean apparel,
A wedding-suit;
He were a brute
With such a friend to quarrel.

III.

Quick he's undrest,
His negro-vest,
Shirt, hose, are thrown aside ;
Rid of his cloaths,
Plump in he goes,
Resolv'd to scour his hide.

IV.

The fish that's near
Leap out for fear,
He frights the distant crow :
The Naiad's fled,
And hides her head
Where willows thickest grow.

V.

Was it a *voice ?
A secret choice
From him a key who keeps !
'Tis true as odd,
The Delphic God
Tells me the Naiad peeps.

VI.

Let her peep still,
Long as she will,
To hinder would be hard :
Try, Sweeper, try,
Though deep the dye,
Love will thy toil reward.

VII.

Now is his hue
The colours two
Between, of Fiend and Fuller,
Nor black nor white,
'Tis nothing right,
A filthy mungrel colour.

VIII.

Try, Sweeper, try !
He's clean and dry,
And drest in haste to wed :
The kiss is sweet,
When Lovers meet ;
Good night, they're gone to bed.

There is something of the humour and manner of Sir John Suckling in this odd performance ; and the other two poems are in a similar strain.

* *Auditis ? an me ludis amabilis*
Insania ? Audire et videor pios, &c.

HOR.

Art. 21. *A Collection of original Poems.* By Scotch Gentlemen. Vol. II. 2s. 6d. sewed. Edinburgh printed by Donaldson, and sold by Richardson, &c. in London.

In the Appendix to the twenty-fifth volume of our Review, we made some mention of the first part of this Northern Collection ; and then expressed our apprehension that, from the specimen then given, it would never equal that made by Mr. Doddsley.

This apprehension is not in any degree lessened by the contents of the present volume : in which, among a number of passable, and a few elegant pieces, are many insipid trifles, which dishonour the rest.

The Editor has prefixed an Advertisement, in which he declares his resolution to add only one other volume, as intimated in his first Advertisement ; and he affects to laugh at the Reviewers for prophesying, that his Collection would never equal Doddsley's. " How
the

the D—— should it, quo' he, when the one is in *fix*, and the other will make but *three* volumes?"

Cry your mercy, Brother! we should never have thought of so queer a comparison. But if you judge of merit only by quantity, scrape together stuff enough for three volumes more, by all means; and the Edinburgh poems will then certainly, in one view, be upon a footing with the rival Collection of Pall-mall.

Art. 22. *Poems, attempted in the Style of Milton.* By Mr. John Philips: With a new Account of his Life and Writings. 12mo. 2s. 6d. bound. Tonsen, &c.

There is an imitative as well as an original genius, by means of which many have acquired the reputation of Poets. John Philips must be ranked in this class: his Splendid Shilling may challenge all the praise that can be due to a burlesque imitation: but his *Blenheim* is a turgid and unnatural work, in which the chief praise he bestows on his Hero, Churchill, is that of personal prowess.—He gives him enough of that; for the General, according to the Poet, lays about him most furiously, and slays his thousands and ten thousands. The same want of skill is discernable in his *Cyders*, which, tho' abounding with excellent observations, is full of absurd similes, and impertinent digressions.

The Account of Mr. Philips's Life, which is prefixed to this edition of his Poems, and by means of which they come under our review, contains few particulars beside what are to be found in the Lives of the Poets. The Author of it has not so much as taken notice of that remarkable Tory spirit so noted in his life, and so visible in his works, that he calls the despicable James I. *the favourite of Heaven*, and Charles his son, *the best of Kings*. Such expressions, however, might have been passed over, had he not, from a political bias, insul ed the memory of his glorious master, MILTON; an offence which no party attachment can palliate.

For the rest, we have only to observe, that the admirers of this Bard will be pleased to see so handsome an edition of his works; to which the Proprietors have added a set of pretty Cuts, as Frontispieces to the several poems.

Art. 23. *An Epistle on poetical Composition.* By James Ogden. 4to. 1s. Hinxman.

Art. 24. *On the Crucifixion and Resurrection. A Poem.* By James Ogden. 4to. 1s. Hinxman.

Both the last articles being the production of the extraordinary Author of *the British Lion rous'd*, (see Review, vol. XXVI. p. 316) it will be sufficient to refer our Readers to the specimen we have already given of Mr. Ogden's genius: from whence, without trou-

bling them with any particulars concerning the present pair of pamphlets, they will be able to form a tolerable judgment of his qualifications for writing on either of the foregoing subjects.

Art. 25. *An Essay on Happiness. In Four Books.* 4to. 2s. 6d. Doddsley.

We cannot too much commend the apparent goodness of heart, and unaffected piety, that reign throughout this performance. Neither a love to virtue, nor the truest sense of religion, however, necessarily confer literary talents, nor have a ruling influence over the powers of poetry. Genius is an accomplishment of another kind, and is, indeed, too often attended with less amiable qualities.

Happiness is a subject which has frequently engaged the pens both of Philosophers and Divines. Our Author treats it rather in the manner of the latter than of the former; nor can we think he hath displayed it to any advantage, by chusing to cloath his sentiments in a poetical dress.

Art. 26. *The Wandsworth Epistle. In Metre.* By Oswald Fitz-James, Esq; 4to. 6d. Finmore.

Mr. Pitt's Letter to his Friend in the City, having been versified with good success, this Poetaster has endeavoured to ridicule a late very extraordinary Epistle, industriously distributed and directed to every body and no body, by turning it into rhyme. But this imitative piece, if not totally destitute of humour, is yet by no means equal to the original, which it follows *hanc passibus æquis*.

MEDICAL.

Art. 27. *A particular Narrative of what has happened relative to a Paper published in the fifty first Volume of the Philosophical Transactions, entitled, An Account of a remarkable Operation on a broken Arm, &c. in which the principal Facts are proved by Evidence.* By Charles White, F. R. S. Member of the Corporation of Surgeons in London, and Surgeon to the Manchester Infirmary. 8vo. 1s. Hitch.

Of the remarkable Case, occasioning this Narrative, we have given some account, in our Review of the second part of the fifty first volume of the Transactions, vol XXV. p. 10, the present pamphlet having arisen chiefly from the manner in which Mr. White had intitled that case, and which, indeed, might induce a Reader of the title *only*, to conclude the Communicator of it had also been the Operator in it: tho', in the deduction of the case, the Operation is ascribed to another unnamed Hospital Surgeon at Manchester, with a compliment to him. This anonymous compliment, however, was not satisfactory enough to the real Operator, Mr. Burchal, to prevent his appealing to the public against the title of that case, and
against

against Mr. White's frequent egotisms in the detail of it, in an Advertisement subscribed by him, and published in Lloyd's Evening Post, Sept. 7, 1761. Mr. White answered this in the same paper of the 18th; to which Mr. Burchal replied Oct. 21: that case, and all these altercations resulting from it, being prefixed to the present Narrative.

Without entering much, however, into the particulars of the debate, it seems probable to us, after reading the affirmations and attestations on both sides, that Mr. White was the Inventor or Proposer of the expedient by which the amputation of the Patient's arm was prevented. At the same time, as his Master, and himself too we suppose, were positively determined against parting with the limb; and we really cannot imagine by what other means it was possible to preserve it and the use of it, we should not be in the least surprized, if the very same thought had offered itself to any good Surgeon concerned about it. How was such a purpose to be obtained, but by removing all splinters and asperities of the fractured bone, and disposing the separated ends of it, by a proper situation and retension, to be united by the callus which the divine Economy of Nature constantly supplies for that purpose? In our review of the second volume of Medical Inquiries, inserted this month, we have abstracted a case, in which a callus above seven inches long was formed, and effectually supplied the place of as much of the larger bone of the leg, which Nature had separated, after some accident, about the middle of it. In that case, did she not clearly indicate, what might be attempted in a similar or relative one?

We think, however, that as the Lad, the subject of this case, was Mr. Burchal's Patient, it was not entirely decent, to transmit the history of it to the Royal Society without his consent or privacy; especially as Mr. White acknowledges his Colleague's great ability in his profession, and professes much regard for him: neither do we think Mr. White's great hurry and want of leisure, a sufficient apology for this omission. But we imagine Mr. B. should rather have contented himself with insisting on this unkindness and indecorum, than have assumed the invention of the expedient, which he faintly hints the probability of Mr. W's assuming from him. All he himself says, with the declarations of Mr. Wright and Mr. Ashwood in his favour, do not prove his right to the invention, much less his Colleague's surreption of it from him. Our Author seems, by the attestation of Mr. Bent and others, sufficiently to have established this claim, of which he is abundantly retentive, as he may have both a legal and moral right to be; for since reputation in such a profession may be supposed eventually tantamount to money, it were unfashionable to find it less insisted on, by either of these Gentlemen. It is affirmed, indeed, that Sir Isaac Newton was, with great difficulty, persuaded, for the honour of his country, to assert his right to some mathematical discovery, which Leibnitz very disingenuously published as his own; it having been communicated to him by Sir Isaac many years before, in the course of their correspondence: our great Philosopher affirming, "he thought it of very little consequence, who made the discovery, if mankind were the wiser & better for it."

So very amiably may the sublimest pretensions to fame be accompanied with the least solicitude about it! The present dispute is of a very different complexion; tho' the advantageous consequence of the whole, to the public, may be, the preventing a precipitate amputation sometimes, and saving a limb, and perhaps a life in consequence of it. This good purpose we have had a very late occasion to recommend in our review of a valuable work already referred to in this article.

Art. 28. *Physiological Essays.* By Robert Whytt, M. D. F. R. S. Physician to his Majesty. The second Edition; corrected and enlarged. 12mo. 2s. 6d. Wilson.

Our Readers will find a pretty full account of the first edition of these Essays in the fourteenth volume of the Review. The present edition is now mentioned on account of the new Observations, Notes, and Corrections, which are considerable; especially the addition of the Appendix, which contains a Review of the whole controversy with Dr. Haller, concerning the sensibility and moving power of men and other animals; in which Dr. Whytt appears to have entirely refuted his learned Adversary. This Appendix is also published separately, for the convenience of those who have purchased the first edition of the *Physiological Essays*: which we have again perused, with additional satisfaction; and find in them many things that well deserve the attention of every Practitioner in the medical art.

Art. 29. *Adhesions or Accretions of the Lungs to the Pleura, and their Effects on Respiration considered, both with respect to Theory and Practice, in a Letter to Dr. George Baker, &c. &c.* 8vo. 1s. Becket.

This Letter is subscribed by Dr. Malcolm Fleming, a medical Writer, whom we have had occasion to introduce more than once to our Readers.—If his present tract has not been wrote merely to indulge a custom of writing, it has been, we conceive, more for the sake of amusing himself, and the ingenious Physician to whom he addresses it, than from a real expectation of increasing the common stock of medical knowledge and improvement. Having premised with regard to his subject, that he shall not presume to be Umpire between two such great names as Boerhaave and Haller, he tells us, “the former maintained, that broad accretions and adhesions of the Lungs to the *Pleura*, under certain circumstances, create *Dyspnoea* or *Asbma*; and that Haller denies, from experience and dissection, that such adhesions can, in the least, contribute to impair respiration.” He next translates and reprints some of the arguments on both sides; in which there can be very little new to his learned medical brethren.

When we come, however, to his own practical inferences, it isious, he rather inclines to the opinion of Boerhaave; in imitation of whose practice, in the case of a foreign Nobleman who died, he

he recommends a continual application of warm emollient Fomentations: but thinking these might only palliate now (as they did then) he suggests the use of the extract of Hemlock, on the credit of Dr. Storck's histories, to dissolve the adhering substance or humour cementing these accretions. This leads our Author to give his judgment of the proper time and method of preparing that extract, to the want of which he ascribes, with very little hesitation, its very frequent inefficacy here. He directs the plant not to be gathered till the end of May at the soonest, telling us the manner in which he then made an ounce of it, for his own satisfaction; and which entirely resembled the appearances and smell that Dr. Storck ascribes to his own extract. It would have given us, however, still more satisfaction, if Dr. Fleming could have assured us, it had the same surprisingly good effects here, which the German Doctor so very generally attributes to it. But Dr. F. does not affirm his having given a single grain of it.

The extent of this pamphlet, containing thirty-six pages, gives our Author an opportunity of shewing a pretty deal of his reading, and some of his reasoning. It *reads off* agreeably enough, except in those places where he appears to insist on a transgression against the idiom of our language, by frequently omitting the prepositive Particle, or the Sign of the Case, to his Substantives. Of this, we hoped, we had sufficiently admonished him, vol. XXI. page 460. to which we refer him; assuring him at the same time, that "adhesions of lungs," page 20,—"create or increase *Dysina* or *Asthma*," page 21,—"absence of cough," page 26,—"cause of *Dyspnæa*," 29 30, &c. &c.—are by no means English, and, we think, not even British idiom. Had they occurred but once or twice, we might have overlooked them, as typographical omissions. And as they are also often joined properly with the Particle, perhaps this Gentleman supposes such an *Ellipsis* indifferent; which is certainly not the case in our language, when a thing is mentioned definitely. We have attempted to conjecture the occasion of Dr. F.'s singularity in this respect, in the volume and page already referred to.

RELIGIOUS and CONTROVERSIAL.

Art. 30. *Twelve Sermons, preached upon several Occasions.* By the Hon. and Rev. Walter Shirley, A. B. Rector of Loughrea in the County of Galway. Dublin printed: London re-printed. 12mo. 2s. Johnson.

The subjects of these Discourses are—*Gospel repentance; the Ministry of the Gospel; the great Importance of Time; the Way to eternal Life; Salvation by Christ for Jews and Gentiles; Man not to be saved, but God; Man's Salvation complete by the Death of Christ; the Resurrection of Christ; Justification by Faith; the new Birth; on right Hearing.*—If the Reader of these Sermons sits down with an expectation of being entertained with elegance of composition, fine writing, new sentiments, great extent and refinement of thought—

or with a view to enlarge his acquaintance with critical and theological knowledge, it is probable he may be disappointed. Instead of the above-mentioned qualities, we can encourage him to expect a good deal of Orthodoxy; but together with this, many marks of a grave, serious, and honest mind, devoted to the important duties of his station, and desirous of fulfilling the worthy ends of his profession. In his second Sermon, describing the duty of every Gospel Minister, he expresseth himself in the following plain and honest manner.

“ I come now to the second general head proposed, namely, to enquire, what is *my duty* and the duty of every Gospel Minister. And I the more cheerfully enter upon this head, *my honoured Hearers*, because I would have every one of you informed what he has a *right to expect from me*; and that wherever I am known to fail, the meanest here may *reprove me*, with a free, generous, and noble Christian Liberty.”

This should be the language of an humble and modest mind, by no means elated with the self-sufficiency of priestly pride; and is an instance too uncommon in Gentlemen of that order, to be passed by unnoticed.

“ He goes on—*It is my duty* then, in the first place, constantly to preach the Gospel of Christ; that is, to make known to you, the spirituality of the Gospel Covenant; to represent to you the Fall of Man, with its inconceivably awful consequences, in the ruin of the whole human race; and from thence to shew the great mystery and absolute necessity of our Redemption, &c.—In the next place, *it is my duty* diligently to attend the Sick; and endeavour to awaken, comfort, and exhort, as respective occasions may require.—

“ Further, it is *my duty* to be compassionate, merciful, and charitable. If the poorest object, therefore, in my parish shall ever find *me* indulging myself in *ease*, in *indolence*, and *affluence*, whilst he, alas! is groaning in the bitterness of want, he may with justice upbraid me as a false Steward of God's goods; as a Robber and a Thief, who cruelly detained from him what he has as much right to, from the law of God, as I have to the emoluments of my Ministry, from the laws of the land.”

Would to God! for the honour of Christianity, and the happiness of mankind, that the same worthy sentiments possessed the heart of every Clergyman, and especially those who enjoy a large share of the good things of this world.

Our Author concludes this paragraph with a passage which is, at the same time, an evidence of no mean understanding, and of a good heart.

“ If ever there should come an age (*we would gladly hope the present is not that age*) when the Ministers of God's word are found not to be holy persons, and entirely given up to God; if, on the contrary, they should be found worldly, proud, covetous, self-seeking, indolent, Tipplers, given to company, full of obscene and profane conversation, Liars, Persecutors of the Truth, and Opposers of God's holy spirit: I say, if ever there should come such an age, I will venture to foretel, without the spirit of prophecy, that in that age
Christianity

Christianity will be treated as Priestcraft, and men will endeavour to trample it under their feet."

With these Sermons are bound up two divine Odes, the one entitled LIBERTY, the other, THE JUDGMENT, which are not without some share of merit.

Art. 31. *A Treatise concerning the Gospel Method of being Righteous.* 8vo. 1s. Longman.

This, as the Author himself informs us, is the substance of *several Sermons*; the design of which was, to exhibit a view of the *general heads* of that *Righteousness* which the Gospel indispensibly requires.

According to this sensible Writer's opinion, barely to profess the Gospel of our Lord Jesus Christ; to be a zealous Member of this or that Church, or party of Christians; to be a firm Believer, and warm Advocate for the doctrines of any particular *Creed*, or *Confessions*; to be a constant Attender upon the rites and ceremonies of the Church, are by no means sufficient to form the character of a *righteous man*, in the Gospel sense of that word: by *Gospel righteousness*, he apprehends, is meant, a constant and habitual course of universal goodness and virtue; that it comprehends a constant regular discharge of our whole duty to God, our neighbour, and ourselves; that it is attended with a sincere and speedy return to our duty upon every instance of failure or miscarriage; and that whoever shall assume to himself the *character*, or flatter himself with the *hope* of the future reward of a *righteous man*, from any other false and counterfeit species of righteousness, most unhappily and wickedly deceiveth himself.

In these sentiments the Author thinks himself abundantly confirmed by a variety of reasonings deduced from the moral character and perfections of God; and the plain declarations of the Gospel of Jesus Christ.

There are many who have put on the character of public Instructors of mankind, and Ministers of religion, who studiously endeavour to conceal these great and important maxims from the minds of the people; and are perpetually turning their attention to things of infinitely inferior consequence, which serve only to perplex their understandings, to puff up their minds with pride and conceit, and to make them unmindful of the great and unchangeable obligations of piety and goodness, which are the life and substance of true religion.—To our Author, and to all, who from the press or the pulpit, endeavour thus to explain the nature of true religion, and enforce the obedience of the commandments of God, we wish the greatest success; and think ourselves and the public highly obliged to them.

Art. 32. *Instructions for the profitable receiving the Word of God.*

By John Riland, M. A. Curate of Sutton-Coldfield in Warwickshire. 8vo. 6d. Baldwin.

These Instructions of Mr. Riland's, are a collection of Texts from the

the Bible, and of particular passages from the Prayers and Homilies of the Church, under different heads. As far as we have been able to observe, they are not at all calculated to explain the sense of Scripture; which the unlearned Reader is left to find out as well as he can: to whom, therefore, we will take the liberty to leave this short hint; that though the Homilies and the Bible are both quoted and made use of without any distinction in this little book, yet that it could not be Mr. Riland's design to set them up as of *equal authority* in the estimation of Christians. The Bible is the only safe Guide. *The Bible contains the religion of Protestants.*

Art. 33. *The Way to the Sabbath of Rest, &c.* By Thomas Bromley. 12mo. 2s. 6d. Dilly, &c.

The book now before us contains three separate pieces: the first is, *the Way to the Sabbath of Rest*, or, *the Sun's Progress in the New Birth*: this, being only a republication of what was first printed above forty years ago, comes not within our notice; nor, indeed, from the indistinct and enthusiastical manner in which it is written, have we the least temptation to trouble ourselves, or our Readers, with it. Religion is a plain, simple, intelligible subject, as every thing of importance to the salvation and happiness of man must be supposed to be: those, therefore, who depart from the simplicity of the Gospel, and labour to involve the duty and obligations of men in darkness and mystery, however good their intentions may be, do greatly hurt the interests of true religion.

The second of these pieces is, *the Journeys of the Children of Israel*, as they are re-ordered, Numbers, ch. xxiii.

The Reader is not to expect any thing historical or geographical in this treatise: the scheme of the Author being to allegorize the history of the Israelites; and, as he says, *to give the spiritually moral sense relating to the work of Regeneration*. That the method of instruction by parable, and the conveying great and important truths under the cover of fable and allegory, is an ancient and useful practice, we readily acknowledge: we have many instances of it in the best Writers, and particularly in the sacred writings. But to indulge this spirit too far, to convert history into allegory, and under every plain and simple narrative to search after a concealed and hidden meaning, gives such an unbounded licence to the roving and extravagant fancies of visionary men, and introduces such strange confusion into subjects of the greatest importance, that the ill consequences of it are without number.

Suppose the history of the Life and Miracles of Jesus, and the Acts of his Apostles, should be treated in this manner, as in some instances we believe has been attempted, what a tendency would it have to destroy the credibility of the Gospel History; and to sink the great facts on which Christianity rests, into the utmost uncertainty, and then into the lowest contempt! If Gentlemen of this turn must gratify this fanciful disposition, let them take the Commentaries of Caesar, the Conspiracy of Cataline, or the Annals of Tacitus,
and

and indulge their genius to the utmost; but let them spare those writings which contain the history of the progress of true Religion, and are intended for the information and improvement of mankind in all ages.

The third of these pieces is, an Account of the various Ways of God's manifesting himself to Man: but in this there is so much darkness and obscurity, and so little is it calculated for information and improvement, that we shall take no farther notice of it.

It seems this Mr. Bromley has been dead upwards of seventy years: we hope he is in possession of that *rest* provided for good men: and if his too partial friends had suffered his works to *rest* likewise, we are of opinion, that neither this Author's memory, nor the interests of Truth and Religion would have suffered by it.

Art. 34. *An Enquiry into the Spirit and Tendency of Letters on Theron and Aspasio.* 12mo. 2s. Dilly.

In the Editor's preface to this piece, we are informed, that it was written by an eminent Minister of the Church of Scotland, with a design to obviate the many gross mistakes of the Letter Writer; and to prevent the influence, that his subtle abuse of the sacred Writings may have on some of those into whose hands his books may have fallen.

Art. 35. *Prolegomena in Libris Veteris Testamenti Poeticos; sive Dissertatio, in qua Viri eruditissimi Francisci Harii nuper Episcopi Cicestriensis de antiqua Hebræorum Poesi Hypothesin ratione et veritate niti, fuisse ostenditur, atque ad objecta quædam respondetur a Thoma Edwards, A. M. Aul. Clar. Cantab. nuper socio.* Subjicitur metricæ Lowthianæ confutatio, cum Indicibus Necessariis. 8vo. 3s. 6d. Millar.

Our opinion concerning Bishop Hare's hypothesis of Hebrew poetry, has already been intimated in the Review; see vol. XII. page 285: and we have not discovered in the Prolegomena on the poetical books of the Old Testament, written by this learned Author, any reason sufficient to induce us to alter our sentiments. One circumstance we cannot overlook; he says in his title-page, *subjicitur Metricæ Lowthianæ confutatio*: but the ingenious and elegant Dr. Lowth denies the metre of the poetical books! The world, we hear, is soon to be favoured with a new edition of his *Prælectiones*, when we hope he will give full satisfaction with regard to certain doubts which may have arisen from some remarks made on his works both at home and abroad.

Art. 36. *The seraphical young Shepherd. Being a very remarkable Account of a Shepherd in France, about eighteen Years of Age; who, without any other Means than the Scriptures, and the teachings of God's holy Spirit, attained to a very uncommon*
and

and evangelical Knowledge of the true God, and Jesus Christ whom he hath sent. Translated from the French, with Notes, by Cornelius Cayley, Jun. 12mo. 2s. Lewis.

We remember to have met with this Mr. Cayley before: he is the person whom we had the honour of introducing to the notice of our Readers, in the Appendix to our nineteenth volume; in which we gave some extracts from his curious account of himself, in a tract entitled *the Riches of God's Free-Grace.* To that article we may now refer for an idea of this Author and his writings; only adding, that his seraphical French Shepherd appears to have been just such another Genius as himself: quite hand and glove with the Almighty: as familiar with his Maker as a Methodist Preacher with the ears of his audience.

"He discoursed one whole morning upon the different degrees of the Soul's intimate union with God; of the communications of the blessed Trinity, *diffusely* to be experienced; and of the *inconceivable familiarity* that God useth with those whose hearts are purified by Faith."

The enthusiastic Editor of this hare brain'd stuff, has prefixed to it, an impudent Epistle dedicatory, to Jesus Christ, in verse, and in the free and easy strain of,

I pray thee, Lord, this Shepherd take——

adding, as an inducement for the L— to grant his petition, that he, in return, may expect, in due time, the honour and favour of a friendly visit from Mr. Cayley,

Dear Lord, but grant me this request,
To thy sweet care I leave the rest:
And at thy wounded, pierced feet,
With Mary, I will take my seat.

Who this Mrs. Mary is, that is to bear Mr. Cayley company on the occasion above intimated, we are not informed; but, doubtless, it must be some favourite female Saint, from the purlieus of Moorfields or Tottenham Court. Aye! aye! let these Methodists alone for a *tête à tête* with the Ladies! sly rogues! wherever they take up their quarters, they are seldom at a loss for good accommodations!

Art. 37. *A Specimen of Preaching, as practised amongst the People called Methodists.* By J. Helme. Svo. 6d. Burd.

A number of low, indecent, and absurd expressions, said to have been made use of by the Methodists in their preaching, are here thrown into the form of a Sermon, on the following text; *How shall we escape if we neglect so great Salvation?* Mr. Helme, the Editor, conceives the Jesuits, and other Ecclesiaries of the Church of Rome, may be at the bottom of those schemes of nonsense and delusion, by which so great a part of the mob are infatuated, and drawn away from the established Church. However this be, certain it is, that the manner in which the Fanatics take upon them to treat the sub-

blime truths of Christianity, cannot fail to shock both the ear and the understanding of all those who make any good pretensions either to religion or common-sense.

ADDITION to the MISCELLANEOUS.

Art. 38. *A genuine Petition to the King; and likewise a Letter to the Right Hon. the Earl of Bute; concerning the very hard Case of an eminent Divine of the Church of England.* Published from the Originals, by the Rev. Dr. Free. 8vo. 6d. Printed for the Editor.

The case here laid before the public (tho' we are not clear that the public have any thing to do with it) is certainly a very hard case, indeed! It is no less than that of a Doctor of Divinity, whose family having suffered in their interests from their attachment to those of Church and State, he finds himself under the disagreeable necessity of appealing to the world, against the supposed injustice and ingratitude of those, in whose cause so eminent a Divine hath so eminently suffered. "The Lord, we are told, hath ordained, that those who preach the Gospel, should live of the Gospel;" and yet, what with the combination of Bishops, Archbishops, Treasurers, and Secretaries of State, the Petitioner complains, he is still *starving by the ALTAR*. Poor, Dr. Free! if this be true, we are, indeed, sorry for it. But the ingratitude of Kings and Ministers, is an old subject of complaint; tho' we think the Right Reverend Fathers of the Church might have paid a greater regard to the above-mentioned ordinance, than to have suffered so respectable a member of their body, to be reduced to so woeful a plight. It is, however, possible, that these great personages saw not the Doctor's services in the same light as he does himself: and, perhaps, he may think too, that the losers have, in any case, a right to rail. We must be bold to say, nevertheless, that, in our opinion, Dr. Free has, on this occasion, been rather too free (forgive us the pun) with the names and characters of some of the first personages in the kingdom. At least, we cannot help thinking, his resentments have carried him a little too far, in his endeavours to prove, by dint of logic, that a certain great man was guilty of high-treason in procuring a pension for another person, while he neglected the Doctor. The Lord have mercy upon all Favourites and Ministers, if they are liable to be impeached for high-treason, for not procuring places or pensions for all that want them!

SINGLE SERMONS.

1. **A**T the Visitation of the Archbishop of Canterbury, at Sandwich, June 18, 1762. By William Langhorne, M. A. Rector of Hawkinge, and Minister of Folkitone in Kent. Hitch, &c.

2. *Faith in Christ and Life Everlasting*,—on the death of the Rev. Mr. John Auther, who departed this life July 10, 1761, in the seventy-fourth year of his age. By Benjamin Wallin. Keith, &c.

3. *Ins-*

3. *Inoculation for the Small-pox considered, and proved by the Word of God to be sinful.* In a Sermon preached at Burwell in Cambridge-shire, February 28, 1762. By Joseph Maulden. Keith.

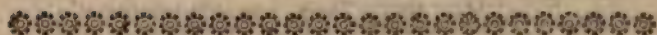
If this strange Sermon's being replenished with many incoherent and horrible misapplications of Scripture against the practice in question, does not procure the Preacher the *Cognomen* of Conjuror, which, doubtless, he detests, the Preface will gain him the reputation of a true Prophet, which he must approve. It will also demonstrate, that he has some intervals, however short, of sense and reflection, as it affirms, p. v. expressly—"I am very sensible of the meanness of this performance. I have not the vanity to think it will be applauded by any body. I have more reason to think it will be ridiculed by many, than to imagine it will be applauded by any." There is not only sense and reason, but serious prediction in this. And as Mr. Maulden, after all this prescience, has published the Sermon, he may have done it, perhaps, as an exercise of mortification, as a Monk embraces his own lashing. A different motive, indeed, is professed for it, p. vi. viz. "that it has been misrepresented as a most blasphemous discourse, which made him think it necessary to *expose* it," as he expresses himself with much propriety.

We heartily acquit this Preacher of intending to blaspheme; but when a man who knows not what spirit he is of, and who appears never to have considered the subject he is preaching at, presumes almost to personate his Creator, and puts his own raging deliriums and damnations, as it were, into the mouth of the Deity, we think it approaches too near blasphemy, in effect. Thus he pronounces, without the least scruple, doubt, or hesitation, page 18. "These strenuous Contenders for Inoculation shall one day know, that the practice thereof is a real and shameful despising the divine wisdom of Almighty God, which will not be numbered among the least of their sins. Nor shall they that use this method for their own benefit (as they think) be ever able to make their condition better thereby. But, on the contrary, upon the whole it will be a great deal the worse.—Nevertheless, it will be one day found a daring and presumptuous sin [adding, with a horrid adjuration, indeed] or there is no God in heaven. And it is to be feared, it will be found a sin that will tend to harden [by its success he must mean] the heart against God. And it will be well, if they do not commence from thence greater Atheists than they were before. P. 20, 21.

This specimen must of our Readers must think very sufficient. He refers the Approvers of Inoculation, (for their eternal conviction, no doubt) to Isaiah v. 20, 21. which is just as strong and pertinent as all his other perversions of Scripture on this occasion. But briefly, we would recommend it to our Author, to read a little of what some Divines, of his own Communion, have said, with the greatest reverence and gratitude to God, and love of man, in vindication of this practice, before he preaches and publishes the sequel of this extraordinary Sermon. We sincerely wish him, in the mean time, such a degree of illumination, as may transform some of his graceless zeal into Christian charity; and recommend the *Inoculation of good Sense* to his attentive perusal.

T H E
MONTHLY REVIEW,

For OCTOBER, 1762.



Poems on several Subjects. To which is prefixed, An Essay on the Lyric Poetry of the Antients, in two Letters inscribed to the Right Honourable James Lord Deskfoord. By John Ogilvie, M.A. 4to. 10s. 6d. Keith.

OUR readers are no strangers to the name or to the merit of Mr. Ogilvie. The ample account we gave of his *Day of Judgment* (see vol. xx. p. 141.) and some extracts from the odes that were printed with the second edition of that poem (vol. xxi. p. 467) were sufficient proofs of his abilities both in Heroic and Lyric poetry. Thinking it enough, therefore, to inform our readers that in this elegant and genteel edition of Mr. Ogilvie's works there are several original poems, we shall confine our strictures to his essay on the Lyric poetry of the antients; in the course of which, however, we shall take occasion to introduce some extracts from such odes, in this collection, as have not before been published.

The essay on Lyric poetry, addressed to Lord Deskfoord, begins with some well-timed strictures on genius; which the Author defines to be "The offspring of reason and imagination properly moderated, and co operating with united influence to promote the discovery or the illustration of truth." According to this definition, *Genius* must necessarily imply *Judgment*; and perhaps this is right: tho' some have contended that they are very different faculties, and that a person may be possessed of the one without having much of the other. "Genius, say they, is the offspring of imagination alone, and is stronger or weaker in proportion to the richness

and susceptibility; or the poverty and incapacity of that faculty: Judgment is the offspring of reason alone, and passes its censure on the productions of genius with the decisive authority of a different power. It is true that both these faculties are alike necessary to the poet, but it is as true that they are distinct faculties."—This point we leave to be settled by the advocates on both sides the question.

We agree with Mr. Ogilvie, that a perfect poise of these powers is necessary to constitute consummate excellence; and we are fully aware, that where either of them is predominant, such productions will, consequently, be regularly insipid, or extravagantly ornate: And it is true that "the poet who attempts to combine distant ideas, to catch remote allusions, to form vivid and agreeable pictures, is more apt, from the very nature of his profession, to set up a *false standard of excellence*, than the cool and dispassionate philosopher who proceeds deliberately from position to argument, and who employs imagination only as the handmaid of a superior faculty."

"The Lyric poet, adds he, is exposed to this hazard more than any other.

"Plato, continues Mr. Ogilvie, says that poetry was originally *either inspired*, or an inspired imitation of those objects which produce either pleasure or admiration. To paint those objects which produce pleasure was the business of the pastoral, and to display those which raise admiration was the task assigned to the Lyric Poet. To excite this passion no method was so effectual as that of celebrating the perfections of the powers who were supposed to preside over nature. The ode therefore in its first formation was a Song in honour of these powers, either sung at solemn festivals, or, after the days of *Amphion*, who was the inventor of the Lyre, accompanied with the music of that instrument. Thus Horace tells us,

Musa dedit Fidibus Divos, Puerosque Deorum.

"In this infancy of the arts, when it was the business of the Muse, as the same Poet informs us,

*Publica privatis secernere, sacra profanis;
Concubitu prohibere vago, dare Jura maritis.
Oppida moliri, Leges includere Ligno.*

Your Lordship, says our Author, will immediately conclude that the species of poetry which was first cultivated (especially when

when its end was to excite admiration) must for that reason have been the *loosest* and the most *undetermined*.

"The Poet, in this branch of his art, proposed, as his principal aim, to excite admiration; and his mind, without the assistance of critical skill, was left to the unequal task of presenting succeeding ages with the rudiments of science. He was at liberty indeed to range through the ideal world, and to collect images from every quarter; but in this research he proceeded without a guide, and his imagination, like a fiery courser, with loose reins, was left to pursue that path into which it deviated by accident, or was enticed by temptation.

"Pastoral poetry, he proceeds, takes in only a few objects, and is characterized by that simplicity, tenderness, and delicacy which were happily and easily united in the work of an antient shepherd. He had little use for the rules of criticism, because he was not much exposed to the danger of infringing them. The Lyric Poet, on the other hand, took a more diversified and extensive range, and his imagination required a strong and steady rein to correct it's vehemence, and restrain it's rapidity. Though, therefore, we can conceive without difficulty that the shepherd in his poetic effusions might contemplate only the *external objects* that were presented to him, yet we cannot so readily believe that the mind in framing a Theogony, or in assigning distinct provinces to the powers who were supposed to preside over nature, could in it's first essays, proceed with so calm and deliberate a pace over the fields of invention, as that its work should be the perfect pattern of just and corrected composition.

"From these observations laid together, your Lordship will judge of the state of Lyric poetry, when it was first introduced, and will perhaps be inclined to assent to a part of the proposition laid down in the beginning, 'that as Poets in general are more apt to set up a false standard of excellence than philosophers are, so the Lyric Poet was exposed to this danger more immediately than any other member of the same profession.' Whether or not the preceding can be justly applied to the works of the first Lyric Poets, and how far the ode continued to be characterized by it in the more improved state of antient learning, are questions which can only be answered by taking a short view of both."

After having taken some little notice of the barbarous state of Greece, and mentioned the origin of science in that

famous region, Mr. Ogilvie hazards a conjecture, to which we readily subscribe; viz. that notwithstanding the testimony of Laertius to the contrary, the Greek philosophy came originally from Egypt. Their system of theogony, &c. was certainly too complex, too extensive to be laid down either by Linus or Orpheus.

—— *huic mater quamvis, atque huic Pater adfit,
Orphci Calliopea, Lino formosus Apollo :*

“ Orpheus and Musæus, continues he, travelled into Egypt, and infused the traditional learning of a cultivated people into the minds of their illiterate countrymen. To do this the more effectually they composed hymns, or short sonnets, in which their meaning was couched under the veil of beautiful Allegory, that their lessons might at once arrest the imagination, and be impressed upon the memory. This we are informed is the first dress in which poetry made its appearance.

“ Of Orpheus, says our Author, we know little more with certainty, than that the subjects of his poems were the formation of the world, the offspring of Saturn, the birth of the giants, and the origin of man. These were favourite topics among the first Poets, and the discussion of them tended at once to enlarge the imagination and to give the reasoning faculty a proper degree of exercise. This Poet, however, though he obtained the highest honours from his contemporaries, yet seems to have managed his subjects in so loose a manner, that succeeding writers will not allow him to have been a philosopher. At present we are not sufficiently qualified to determine his character, as most of the pieces which pass under his name are ascribed to one Onomacritus, an Athenian who flourished about the time of Pisistratus. That the writings of Orpheus were highly and extensively useful is a truth confirmed by the most convincing evidence. The extraordinary effects which his poetry and music are said to have produced, however absurd and incredible in themselves, are yet unquestioned proofs that he was considered as a superior genius, and that his countrymen thought themselves highly indebted to him. Horace gives an excellent account of this matter in a very few words.

*Sylvestres Hominis sacer Interpresque Deorum
Cœdibus et victu fœdo deterruit Orpheus,
Dicitur ob hoc lenire Tigres, rabidosque Leones.*

Such

Such is the character which Mr. Ogilvie has given us of Orpheus; and this probably is all that, keeping clear of conjecture, can be collected concerning him. However it must be owned that the subject of Lyric poetry has received very little light from this account of one of it's principal Authors. Let us hear what our Author has to say of Musæus.

“ Musæus, the Pupil of Orpheus, is as little known to posterity as his master. His only genuine production which has reached the present times is an Ode to Ceres, a piece indeed full of exuberance and variety. The antients in general seemed to have entertained a very high opinion of his genius and writings, as he is said to have been the first person who composed a regular Theogony, and is likewise celebrated as the inventor of the Sphere. His principle was that all things would finally resolve into the same materials of which they were originally compounded. Virgil assigns him a place of distinguished eminence in the plains of Elysium.

———*Sic est affata Sybilla*
Musæum anti omnes, medium nam plurima Turba
Hunc habet, atque Humeris extantem suspexit altis.

Of Musæus we have remaining, entire, an Ode to Ceres—but Mr. Ogilvie has only mentioned this curious piece in a cursory way, as being full of exuberance and variety; although we should have thought it extremely consistent with his design to have discussed every part of this performance. He next gives us some account of Amphion.

“ It is generally allowed that Amphion, who was a native of Bœotia, brought music into Greece, from Lydia, and invented that instrument (the Lyre) from which Lyric poetry took its name,* Before his time they had no regular know-

Q 3

ledge

* It may not be amiss here to give the reader some idea of the structure of the ancient Lyre, whose music is said to have produced such wonderful effects. This instrument was composed of an hollow frame, over which several strings were thrown, probably in some such manner as we see them on an Harp, or a Dulcimer. It did not so much resemble a Viol, as the neck of that instrument gives it peculiar advantages, of which the antients seem to have been wholly ignorant. The musician stood with a short bow in his right hand, and a couple of small thimbles upon the fingers of his left: with these he held one end of the string, from which an acute sound was to be drawn, and then struck it immediately with the bow. In the other parts he swept over every string alternately, and allowed each of them to have its full sound. This practice became unnecessary afterward,

when

From these several observations on the early state of Lyric Poetry and Poets, Mr. Ogilvie concludes that the Greek Hymn was originally a loose allegorical Poem, in which imagination was permitted to take its full career, and sentiment was rendered at once obscure and agreeable, by being screened behind a veil of the richest poetic imagery. But then he expresses some surprise, that the species of composition which derived its origin from, and owed its peculiarities to the circumstances above mentioned, could have been considered in an happier *Æra* as a pattern worthy the imitation of cultivated genius, and the perusal of a polished and civilized people "one is indeed ready to conclude at the first view, continues he, that a mode of writing which was assumed for a particular purpose, and was adapted to the manners of an illiterate age, might at least have undergone considerable alterations in succeeding periods, and might have received improvements proportioned to those which are made in other branches of the same art. But the fact is, that while the other branches of Poetry have been gradually modelled by the rules of criticism, the Ode hath only been changed in a few external circumstances, and the enthusiasm, obscurity and exuberance which characterized it when first introduced, continue to be ranked among its capital and discriminating excellencies."

when the instrument was improved by the addition of new strings to which the sounds corresponded. Horace tells us that in his time the Lyre had seven strings, and that it was much more musical than it had been originally. Addressing himself to Mercury, He says,

Te docilis Magistra
 Movit Amphion Lapidés canendo :
 Tuque Testudo, resonare septem
 callida nervis :
 Nec Loquax olim, nec Grata, &c.

For a farther account of this instrument we refer the reader to Quin-
 slian's Institutions, l. xij. c. 9.

out

out of the question, for though it may be charged on some of our modern Lyric performances, we take it for granted that even the authors were far from intending that obscurity to be a capital excellence of their productions. We appeal to Mr. Ogilvie himself whether the following Stanzas in his Ode to the genius of Shakespear do not derive their principal excellence from Enthusiasm? and we call the public to witness that their beauties, which are wholly owing to that Enthusiasm, are very striking.

I. 1.

Rapt from the glance of mortal eye,
 Say, bursts thy genius to the world of light?
 Seeks it yon star-bespangled sky?
 Or skims its fields with rapid flight?
 Or mid yon plains where Fancy strays,
 Courts it the balmy breathing gale?
 Or where the violet pale
 Droops o'er the green embroider'd stream;
 Or where young Zephyr stirs the rustling sprays,
 Lyes all dissolv'd in fairy-dream?
 O'er yon bleak desert's unfrequented round,
 Se'est thou where Nature treads the deepening gloom,
 Sits on yon hoary tow'r with ivy crown'd,
 Or wildly wails o'er thy lamented tomb;
 Hear'lt thou the solemn music wind along?
 Or thrills the warbling note in thy mellifluous song?

I. 2.

Off, while on earth, 'twas thine to rove
 Where e'er the wild ey'd Goddess lov'd to roam,
 To trace serene the gloomy grove,
 Or haunt meek Quiet's simple dome;
 Still hovering round the Nine appear,
 That pour the soul-transporting strain;
 Join'd to the Love's gay train,
 The loose-rob'd Graces crown'd with flowers,
 The light wing'd gales that lead the vernal year,
 And wake the rosy-featur'd hours.
 O'er all bright Fancy's beamy radiance shone,
 How flam'd thy bosom as her charms reveal!
 Her fire-clad eye sublime, her starry zone,
 Her tresses loose that wanton'd on the gale.

It must be confessed, that this Enthusiasm will, if too much indulged, unavoidably produce obscurity. The highly privileged imagination of the Poet may soar into regions that are impervious to common understandings; and what an ordinary Reader cannot easily apprehend, he will naturally

be so complaisant to his own penetration, as to pronounce unintelligible. It is for congenial spirits alone to pursue the eagle-pinioned Bard, who soars, and *keeps his distant way*, and with the praise of such only he must be satisfied. But yet it is possible, that poetical Enthusiasm may be kept within the familiar bounds of Nature, and not always, Leviathan like, take *its pastime in the deep*; or

Soar thro' the trackless bounds of Space.

When it inspires the Poet in the description of known objects, and strays not beyond the limits of obvious Nature, then it is essentially useful. The exuberance of Fancy too, is a capital excellence of the Lyric Muse.

II. 1.

Say whence the magic of thy mind?
 Why thrills thy music on the springs of Thought?
 Why, at thy pencil's touch reha'd,
 Starts into life the glowing draught?
 On yonder fairy carpet laid,
 Where beauty pours eternal bloom,
 And Zephyr breaths perfume;
 There nightly to the tranced eye
 Profuse the radiant Goddesses stood display'd,
 With all her smiling offspring nigh.
 Sudden the mantling cliff, the arching wood,
 The broider'd mead, the landskip, and the grove,
 Hills, vales, and *sky-dipt* seas, and torrents rude,
 Grotts, rills, and shades, and bowers that breath'd of love,
 All burst to sight!—while glancing on the view,
 Titania's sporting train brush'd lightly o'er the dew.

The quotations we have here made, though they are the most to our purpose, are by no means the most beautiful parts of the enchanting Ode to the Genius of Shakespear, which is fraught with imagery, spirited, sublime, and harmonious throughout.

The next character that our Author presents us with, in his Account of the ancient Lyric Poets, is that of Anacreon. This Poet, says he, flourished between the sixtieth and the seventieth Olympiad. "His pieces are the offspring of Genius and Indolence. Sweetness and natural elegance characterise the writings of this Poet, as much as carelessness and ease distinguished his manners. In some of his pieces there is exuberance, and even wildness of imagination, as in that particularly which is addressed to a Young Girl, where he
wishes

wishes alternately to be transformed into a Mirror, a Coat, a Stream, a Bracelet, and a pair of Shoes, for the different purposes which he recites. This is mere sport and want of sense, and the Poet would probably have excused himself for it, by alledging, that he took no greater liberties in his own sphere, than his predecessors of the same profession had done in another. His indolence and love of ease is often painted with great simplicity and elegance; and his writings abound with those beautiful and unexpected turns which are characteristic of every species of the Ode."

These strictures on the character of Anacreon are just; but they are inadequate. Anacreon was possessed of powers of which Mr. Ogilvie has made no mention. He was remarkably happy in his descriptions, and in justness and propriety of imagery, his writings were never excelled. He had also an uncommon felicity in expressing those minute delicacies which can only be caught by the pencil of the happiest Genius. For some instances of this kind, we refer the Reader to those passages quoted from him in our Review for last August, page 137.

Of Sappho we find very little account, and nothing new.

"We are at a loss (says our Author) to judge of the character of Alcæus, the countryman and rival of Sappho; because scarce any fragment of his writings has reached the present times. He is celebrated by the ancients as a spirited Writer, whose poems abounded with examples of the sublime and vehement. Thus Horace says, when comparing him to Sappho, that he sung so forcibly of wars, disasters, and shipwrecks, that the Ghosts stood still to hear him, in silent astonishment. The same Poet informs us, that he likewise sung of Bacchus, Venus, the Muses, and Cupid. From these sketches of his character we may conclude, that his pieces were distinguished by those marks of rapid and uncontrouled imagination, which we have found to characterise the works of the first Lyric Poets."

From Mr. Ogilvie's saying, that scarce any fragment of Alcæus has reached the present times, we presume he has not met with those pieces of his that were published together with the remains of Anacreon and Sappho, in the Year 1751, by Foulis, at Glasgow: the edition is remarkably small.

There is enough in those Fragments to characterise their Author; and in several of them you hear the Poet, in the language of Horace, *Plectro sonantem plenius Aureo*.

Το μὲν γὰρ ἔνθεον κυμα πολυδοῖται,
Τὸ δ' ἐνθεὶν ἄρμεις δ' αὖ το μῶσον ἰαί
Φορημένα στὴν μάλαϊν
Χαίρων μνησθῆναι μεγάλα.

There is one piece remaining entire. It is a Hymn in praise of Harmodius and Aristogiton, who delivered Athens from slavery, by killing the Tyrant Hipparchus. There is in this little Ode a remarkable softness and delicacy; and it is a proof that Alcaeus did not only excel in the sublimity and vehemence, but in the ease and harmony, of the Lyric Muse.

Εἰς Ἀρμόδιον καὶ Ἀριστογείτονα

Τ Μ Ν Ο Σ.

Ἐν μύρτῳ κλαδί το ξίφος φορῶν
Ὡς περ Ἀρμόδιος καὶ Ἀριστογείτων,
Ὅτε τοι τυράννοι κλειῖνται,
Ἰσοκράτες τ' Ἀθῆνας ἐποίησάνη

Φιλὰδ' Ἀρμόδιε πῶ τιθῆναι;
Νησοὺς ἐν μακαρίῳ σὶ φασὶν ἵναι,
Ἰνα περ ποδῶκος Ἀχιλλεύς
Τυδίδην τι φασὶ τοι ἰσθλοῖς Διομνδεῖα.

Ἐν μύρτῳ κλαδί το ξίφος φορῶν
Ὡς περ Ἀρμόδιος καὶ Ἀριστογείτων
Ὅτ' Ἀθηναίης ἐν θυγατρὶς,
Ἀνδρᾶ τυράννοι Ἰππαρχοὶ κακίστην

Αἰ σφῶν κλειὸς ἐσθλαὶ κατ' αἶαν,
Φιλὰδ' Ἀρμόδιε καὶ Ἀριστογείτων;
Ὅτ' τοι τυράννοι κλειῖνται
Ἰσοκράτες τ' Ἀθῆνας ἐποίησάν.

H Y M N

ON HARMODIUS and ARISTOGITON

My sword I'll hang upon the myrtle bough;
Aristogiton and Harmodius brave,
All hail! for since the Tyrant fell by you,
A Man of Athens is no more a Slave.

Belov'd Harmodius! but thou art not dead;
To thee those blest isles yield a happier seat,
Where the great Soul of swift Achilles fled,
And brave Tydides found a last retreat.

My sword I'll hang upon the myrtle bough,
And once, once more my Country's Heroes hail;

Pierc'd

Pierc'd in the public sacrifice by you,
 The Tyrant bled, the base Hipparchus fill.
 O live your Fame thro' each revolving age!
 Aristogiton and Harmodius brave!
 You sunk in death the ruthless Tyrant's rage,
 'Twas yours your Country's suffering Rights to save.

Our Author's observations on the Lyric Poetry of Horace, come next in order. Mr. Ogilvie tells us, that Horace took Anacreon and Pindar for his models: he might more properly have said, Alcæus and Pindar: for he has not only professedly imitated the former, in the greatest part of his Odes, but has also borrowed and translated as freely from him, as Virgil, in his Eclogues, did from Theocritus.

The Author, in his second Letter, proceeds to enquire what part Imagination naturally claims in the composition of the Ode.

“ It must immediately occur, says he, to any Reader who peruseth the Hymn of Callimachus to Jupiter, that the subject was too great to be properly managed by the correct and elegant genius of that Writer. Instead of enlarging (as we should have naturally expected) on any particular perfection of this supreme Deity, or even of enumerating, in a poetical manner, the attributes which are commonly ascribed to him, he entertains us coldly with traditionary stories concerning his birth and education; and the sublime part of his story is either wholly omitted, or superficially passed over. Thus speaking of the Bird of Jove, he says only,

Thy Bird, celestial Messenger, who bears
 Thy mandate thro' the sky! O be his flight
 Propitious to my Friends;

“ Pindar introduceth this King of the feathered race in a much nobler and more animated manner. He exhibits with true poetic enthusiasm, as an instance of the power of Harmony, the following vivid picture.

The Bird's fierce Monarch drops his vengeful ire;
 Perch'd on the sceptre of th' olympian King,
 The thrilling darts of harmony he feels,
 And indolently hangs his rapid wing,
 While gentle Sleep his closing eye-lids seals;
 And o'er his heaving limbs in loose array,
 To every balmy gale the rustling feathers play. WEST.

“ Homer never touches this sublime subject without employ-
 ing

ing the utmost reach of his invention, to excite admiration in his Reader.

——— The Thunderer meditates his flight
From Ida's summits to th' olympian height.
Swifter than Thought the wheels instinctive fly,
Flame thro' the vault of air, and reach the sky.
'Twas Neptune's charge his coursers to unbrace,
And fix the car on its immortal base;

He whose all-conscious eyes the world behold,
Th' eternal Thunderer sat thron'd in gold.
High Heaven the *foot-stool* of his feet he makes,
And wide beneath him all Olympus shakes.

Pora.

"I have mentioned these examples as they shew the light in which a great object will be contemplated by a man of genius; and as the Reader will observe, that our admiration is not merely excited by the dignity of the theme, but that it results from the great and uncommon circumstances which are happily thrown into the description. Pindar, no doubt, found it a much easier task to raise this passion in favour of Theron, whom he artfully introduceth to the Reader's attention, after enquiring of his Muse, what God, or what distinguished Heroe, he should attempt to celebrate?

"It is, however, obvious, from what hath been advanced on this subject, that whatever may be the nature of the Theme on which the Poet insists, it is the business of Fancy to enliven the whole piece with those natural and animating graces which lead us to survey it with admiration. From the whole, therefore, it appears, that this faculty of the mind claims a higher share of merit in the composition of the Ode, than in any other species of Poetry; because, in the other branches of this art, different ends may be obtained, and different expedients may be fallen upon to gain them; but the most perfect kind of Lyric Poetry admits only of that end, to the attainment of which fertility of Imagination is indispensably requisite."

To illustrate this last observation, and to shew our Readers in what an uncommon degree Mr. Ogilvie is possessed of that fertility of imagination which is so essential to Lyric Poetry, we shall quote the following stanzas from his *Ode to Evening*.

O! when the cowslip-scented gale,
Shakes the light dew-drop o'er the dale,
When on her amber-dropping bed,
Loose Ease reclines her downy head;

How

How blest ! by Fairy-haunted stream
 To melt in wild extatic dream !
 Die to the pictur'd wish, or hear
 (Breath'd soft on Fancy's trembling ear)
 Such lays by angel-harps refin'd,
 As half unchain the fluttering mind,
 When on life's edge it eyes the shore,
 And all its pinions stretch to soar.

On the airy mount reclin'd,
 What wishes sooth the musing mind !
 How soft the velvet lap of Spring !
 How sweet the Zephir's violet wing !
 Goddess of the plaintive song,
 That leads the melting heart along ;
 O bid thy voice of genial power
 Reach CONTEMPLATION's lonely bower ;

Hail Sire sublime ! whose hallow'd cave
 Howls to the hoarse Deep's dashing wave ;
 Thee Solitude to Phoebus bore
 Far on the lone deserted shore,
 Where Orellano's rushing Tide
 Roars on the rock's projected side.
 Hence, bursting o'er thy ripen'd mind,
 Beams all the Father's thought refin'd :
 Hence oft in silent vales unseen,
 Thy footsteps print the fairy-green ;
 Or thy soul melts to strains of woe,
 That from the willows quivering brow
 Sweet warbling breathe ; the Zephyrs round
 O'er Dee's smooth current waft the sound,
 When soft on bending osiers laid,
 The broad sun trembling thro' the bed ;
 All-wild thy heaven-rapt Fancy strays,
 Led thro' the soul-dissolving maze,
 'Till Slumber downy-pinion'd, near
 Plants her strong fetlocks on thy ear ;
 The soul unfetter'd bursts away,
 And basks at large in beamy day.

Our Author now recurs to a position laid down in the beginning of this Essay ;—that “ When Imagination is permitted to bestow the graces of ornament indiscriminately ; sentiments are either superficial and thinly scattered through a work, or we are obliged to search for them beneath a load of superfluous colouring.” The truth of this reflection he endeavours to evince, by enquiring more particularly what are the faults into which the Lyric Poet is most ready to be betrayed,

betrayed, by giving a loose rein to that faculty which colours and enlivens his composition?

“ It is necessary, that the Poet should take care in the higher species of the Ode, to assign to every object that precise degree of colour, as well as that importance in the arrangement of sentiments, which it seems peculiarly to demand. The same images which would be considered as capital strokes in some pieces, can be admitted only as secondary beauties in others; and we might call in question both the judgment and the imagination of that Poet, who attempts to render a faint illustration adequate to the object, by clothing it with profusion of ornament. A defect likewise either in the choice, or in the disposition of images, is conspicuous in proportion to the importance of the subject, as well as to the nature of those sentiments with which it stands in more immediate connection. It is, therefore, the business of the Lyric Poet, who would avoid the censure of composing with inequality, to consider the colouring of which particular ideas are naturally susceptible, and to discriminate properly betwixt sentiments, whose native sublimity requires but little assistance from the pencil of art, and a train of thought which (that it may correspond to the former) demands the heightening of poetic painting.

“ The astonishing inequalities which we meet with, even in the productions of unquestioned Genius, are originally to be deduced from the carelessness of the Poet, who permitted his Imagination to be hurried from one object to another, dwelling with pleasure upon a favourite idea, and passing slightly over intermediate steps, that he may catch that beauty which fluctuates on the gaze of expectation.

“ I shall only observe further on this subject, that nothing is more contrary to the end of Lyric Poetry, than that habit of spinning out a metaphor, which a Poet sometimes falls into, by indulging the sallies of Imagination. This will be obvious, when we reflect, that every branch of the Ode is characterised by a peculiar degree of vivacity, and even vehemence, both of sentiment and expression. It is impossible to preserve this distinguishing character, unless the thoughts are diversified, and the diction is concise. When a Metaphor is hunted down, (if I may use that expression, and a description over wrought, its force and energy are gradually lessened, the object which was originally new, becomes familiar, and the mind is satiated, instead of being inflamed.

"We must not think that this method of extending an illustration, discovers always a defect or sterility of the inventive faculty. It is, in truth, the consequence of that propensity we naturally feel, to consider a favourite idea in every point of light, and to render its excellence as conspicuous to others as it is to ourselves. By this means sentiments become *superficial*, because the mind is more intent upon their *external dress*, than their *real importance*. They are likewise *thinly scattered through a work*, because each of them receives a higher proportion of ornament than justly belongs to it."

After these observations our poetical Critic considers how far transitions are allowable in the Ode. Transitions, he observes, are rendered by custom almost inseparable from Lyric Poetry; and they may be allowed while they seem at all to arise from, or bear any remote similarity to, the subject: but where digression succeeds digression, so as to make us lose sight of the original theme, there the liberty of transition is abused, and always produces a bad effect. For the illustration of these remarks, the Reader is referred to different Odes of Pindar.

The next circumstance mentioned as characteristic of the Ode, is a certain picturesque vivacity of description. "In this, says our Author, we permit the Lyric Poet to indulge himself with greater freedom than any other; because beauties of this kind are necessary to the end of exciting admiration. It is the peculiar province of imagination, to give that life and expression to the ideas of the mind, by which Nature is most happily and judiciously imitated. By the help of this poetical magic, the coldest sentiments become interesting, and the most common occurrences arrest our attention. A man of genius, instead of laying down a series of dry precepts for the conduct of life, exhibits his sentiments in the most animating manner, by moulding them into symmetry, and superadding the external beauties of drapery and colour. His Reader, by this expedient, is led through an Elysium, in which his fancy is alternately soothed and transported with a delightful succession of the most agreeable objects, whose combination at last suggests an important moral to be impressed upon the memory."

This last observation cannot be more agreeably or effectually illustrated, than by the following passage from our Author's Ode to Evening.

Oft sheltered by the rambling sprays,
 Lead o'er the forest's winding maze;
 Where thro' the mantling boughs, afar
 Glimmers the silver-streaming star:
 And shower'd from every rustling blade,
 The loose light floats along the shade:
 So hovering o'er the human scene
 Gay Pleasure sports with brow serene;
 By Fancy beam'd, the glancing ray
 Shoots, flutters, gleams, and fleets away:
 Unsettled, dubious, restless, blind,
 Floats all the busy, bustling Mind;
 While Memory's unfain'd leaves retain
 No trace from all th' ideal train.

There are several more curious remarks, and ingenious disquisitions in this *second Letter*; but they are too complex and extensive, to be detailed in this article. Be it sufficient to say, that our opinion of Mr. Ogilvie's critical abilities, arose greatly upon the perusal of the latter part of his Essay. It is with pleasure, therefore, we refer our Readers to the work itself, from which we can promise them much elegant entertainment.

A Scheme of Scripture Divinity formed upon the plan of the divine Dispensations, with a Vindication of the Sacred Writings. By John Taylor, D. D. late Professor of Divinity and Morality at the Academy in Warrington. 8vo. 6s. Waugh.

WHEN the learned Author of this work entered upon the important service of directing the Studies of young persons*, designed for the ministry, he thought it requisite to draw up the best plan for their use and instruction, which his long observation and experience, as well as careful study of the holy Scriptures, could furnish; with a view to the leading his pupils to a just and rational acquaintance with the principles of religion, founded upon an accurate knowledge of the Scriptures.

After the strictest revision, the principles here advanced, appeared to his own judgment just and scriptural, but as the editor observes, he did not therefore presume they were absolutely free from error; much less did he think himself

* At the Warrington Academy.

authorized, as a public Tutor, to impose his sentiments on young minds with an overbearing hand. That he might do justice to his pupils and himself, he always prefaced his Lectures with the following solemn CHARGE, which, in the main, is no improper precedent for seminaries of learning.

1. "I do solemnly charge you, in the name of the God of Truth, and of our Lord Jesus Christ, who is the way, the truth, and the life, and before whose judgment-seat you must in no long time appear, that in all your studies and inquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously attend to evidence, as it lies in the holy Scriptures, or in the nature of things, and the dictates of reason; cautiously guarding against the fallies of imagination, and the fallacy of ill-grounded conjecture.

2. "That you admit, embrace, or assent to no principle, or sentiment, by me taught or advanced, but only so far as it shall appear to you to be supported and justified by proper evidence from revelation or the reason of things.

3. "That, if at any time hereafter, any principal or sentiment by me taught, or advanced, or by you admitted and embraced, shall, upon impartial and faithful examination, appear to you, to be dubious or false, you either suspect or totally reject such principle or sentiment.

4. "That you keep your mind always open to evidence—that you labour to banish from your breast all prejudice, prepossession, and party zeal—that you study to live in peace and love with all your fellow-christians; and that you steadily assert for your self, and freely allow to others, the unalienable rights of judgment and conscience."

The Doctor's whole life was devoted to an impartial study of the Scriptures; not by way of speculation and amusement, but for the most valuable purposes to himself and to others. His scheme of Scripture Divinity consists of thirty-seven chapters. He justly remarks, that christian Theology is the science, which, from revelation, teacheth the knowledge of God, his nature, and perfections, his relations to us, his ways and dispensations, his will with respect to our actions, and his purposes with respect to our being, that we may form in our minds right principles for our direction and comfort, and in our conversation right practice for securing his favour and blessing; he then makes some judicious observations

upon the expediency, design and usefulness of divine Revelation in general, and upon the different divine dispensations, which are in scripture called the ways and works of God. He represents the scripture doctrine relating to the creation of the world, and particularly the creation of man, in a just and beautiful light; and then offers some excellent remarks upon the institution of the Sabbath, and that state of moral discipline or trial which is adapted to the present scene of existence. He next considers the law or religious dispensation under which the first parents of mankind were placed; the institution of marriage; the nature of the temptation which seduced them from the paths of innocence; the consequences of the first transgression; the origin of sacrifices; the nature of the church, and divine appearances, and the glory of the Lord as having relation to these.

The scripture chronology from the creation to the deluge, and the design and consequences of that catastrophe, are his next subjects: after which, he treats of the sacrifice of Noah, and the dispersion at the Tower of Babel, which he attempts to account for upon the scripture plan; and represents more largely the patriarchal religion, the case and character of Job, and the doctrines of the patriarchal age. The Jewish ritual or ceremonial law, the scripture chronology from the Deluge to the Exodus, from thence to the building of the Temple and the destruction of it at the Babylonish captivity are properly treated; the moral causes of that captivity assigned, and the propriety of that dispensation shewn; the characters and writings of the Jewish Prophets are judiciously set forth in a well digested system; and then are annexed many instructive observations upon the nature, design, history and advantages of divine revelation, the whole constituting a most useful scheme, judiciously fitted for regulating the studies and forming the minds of those whose intention it is to engage in the functions of the christian ministry, and equally adapted to promote the religious knowledge and virtue of every christian family, who will carefully apply the instructions it imparts for the education of their children in the principles and practice of revealed religion.

What the Doctor hath observed in the fifteenth chapter, on the Shechinah and the divine appearances mentioned in the scripture-history, is worthy a particular attention. He proposes the question, who was the person that appeared and spake? For example Exod. iii. 14. God said unto Moses,

I AM

I AM THAT I AM : And he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Who was it that spoke to Moses ? or what notion are we to form of that Being, who pronounced these words, I AM THAT I AM ? It is certain that it was the Angel of the Lord, that appeared to Moses in the bush, and from thence pronounced those words. It was the Angel who said I am the God of thy father ; I AM THAT I AM. But the Angel of the Lord God is not the Lord God, whose Angel he is. The solution of the difficulty hence arising, is, as he says, very obvious and clear. For the solid and incontestible foundation of the solution is laid by our Lord himself, in John v. 37. ‘ And ‘ the father himself, who hath sent me, hath born witness of ‘ me. Ye have neither heard his voice at any time, nor seen ‘ his shape’—that is, the Lord God never spake or appeared in person, but always by a proxy, nuncius, or messenger, who represented him, and therefore spake in his name and authority, saying, I am God all sufficient, I am the God of Abraham, I AM THAT I AM. Which words were pronounced by an Angel, but are true not of the Angel, but of God, whom he represented, and upon whose errand he came. So a Herald reads a proclamation in the King's name and words, as if the King himself were speaking.

It hath been commonly supposed, that Jesus Christ, before his incarnation, was the Angel or Messenger that appeared in the Shechinah, and spake to the Patriarchs, to Moses, and the Prophets, and is called the Angel of his presence, *Isai. lxiii. 9*. In all their affliction he was afflicted, and the Angel of his presence saved them.—To this, Dr. Taylor observes, it may be objected, that our Lord in this case will be supposed to publish the law, and to preside over the Jewish Dispensation, as well as over the Gospel ; which seems to be quite inconsistent with *John i. 17*. The law was given by Moses, but grace and truth came by Jesus Christ ; and *Heb. i. 1, 2, ii. 2*. But to obviate these objections, he inquires—“ May we not distinguish between the Logos, as a Proxy of Deity, or as personating the glorious Majesty of God in the Shechinah, and in that capacity by the holy Spirit, inspiring the Prophets, and presiding over the Angels, at the giving of the law, and the same Logos acting and speaking to us, in his incarnate state, in the capacity of a Prophet ? In the former capacity, he may be considered in relation to God, as personating God, or as in the form of God, whose Agent

he was under every dispensation which God erected ; and therefore as doing nothing in his own person. For thus his person would coincide with that of the supreme God, and is not to be considered as different from him, but as acting in his name and authority. In the latter capacity he may be considered in relation to us, and to our salvation by the gospel ; for the accomplishment of which, he stooped so far as to take upon him our nature, and not as personating God, but in quality of a Prophet sent from God, to publish among us, in his own person and name, the promise of eternal life."

We cannot conclude without hinting, that the Author's Key to the apostolic writings, published some years since, may afford much additional light and improvement to such Enquirers as desire a thorough acquaintance with this excellent scheme of Scripture Divinity.

Of this learned Writer's other works we have made frequent mention in our Review ; particularly of his valuable Hebrew Concordance : for which see Review, vol. XV. p. 22. and vol. XVI. p. 235.

Emilius and Sophia: Or, a new System of Education. By Mr. Rousseau. Translated for Becket, &c. Continued from Page 217.

OUR ingenious Author, having divided his work into five parts, agreeable to the several periods by which he distinguishes the progress of his Pupil's Education, confines himself, in his first book, chiefly to what relates to the management of children till they are able to talk and run about. Before a child arrives at this term, he is little better, says Mr. Rousseau, than he was in the womb of his mother, without sentiments or ideas, and almost without sensations.

Vivit, et est vitæ nescius ipse suæ.

The observations contained in this part of the work, are, of course, mostly physical : indeed, our Tutor thinks it not enough to take charge of his Pupil at the usual time when children are dismissed from the Nursery ; as the manner of treating them, even in their earliest infancy, appears to him of the highest importance to their future welfare. Agreeable to this notion, he sets out with remarking the mistaken methods of Education in general ; and the necessity of improvement.

ment. He then proceeds to the means of such improvement, by earnestly recommending to parents a strict discharge of that indispensable duty of nursing and educating their own children.

"A father, says he, in begetting and providing sustenance for his offspring, hath in that discharged but a third part of his obligations. He owes a Being to his species, social Beings to Society, and Citizens to the State. Every man, who is capable of paying this triple debt, and refuses, is, in that respect, criminal, and, perhaps, is more so when he pays it by halves. He who is incapable of performing the duties of a father, has no right to be one. Neither poverty nor business, nor personal importance, can dispense with parents nursing and educating their children. Readers, you may believe me, continues he, when I take upon me to assure every parent who is endued with sensibility, and neglects these sacred obligations, that he will long live to repent it in the bitterness of his sorrow, and never be comforted."

Our Author is, perhaps, too severe on the fair sex, in the article of suckling their children; and has suffered his zeal for the human species in general, to carry him strange (and we hope unwarrantable) lengths against the most amiable part of it. He may be thought, however, to make them some amends, by the great influence which, he conceives, a change in their behaviour will have over the present depravity of manners.

"Should mothers, says he, again condescend to nurse their children, manners would form themselves, the sentiments of nature would revive in our hearts; the State would be re-peopled; this principal point, this alone would re-unite every thing. A taste for the charms of a domestic life, is the best antidote against corruption of manners. The noise and bustle of children, which is generally thought troublesome, become hence agreeable; it is these that render parents more necessary, more dear, to each other, and strengthen the ties of conjugal affection. When a family is all lively and animated, domestic concerns afford the most delightful occupation to a woman, and the most agreeable amusement to a man. Hence, from the correction of this one abuse, will presently result a general reformation; nature will soon re-assume all its rights. Let wives but once again become mothers, and the men will presently again become fathers and husbands."

With regard to the cloathing, diet, exercise, and medical treatment of infants, many judicious rules are here laid down, and methods prescribed, for the use of mothers and nurses, on these heads. As to the first, our Author decries swaddling clothes, with tight ligaments and bandages of all kinds; recommending a thin, loose dress, in all seasons. With respect to diet, he advises chiefly milk-meats, and those prepared with the greatest simplicity. Under the article of Exercise, we may rank the many pertinent observations, and sensible instructions, occasionally interspersed throughout this book, and tending to fortify the constitution, and perfect the organs of children. But we have the less need to particularize these, as many of them are better calculated for a milder climate, and as others are well known, and already pretty generally adopted in this island. As to Medicines, Mr. Rousseau would have few, or none, administered in almost any case. "The sagacious Mr. Locke, says he, who had spent most of his life in the study of medicine, earnestly advises us never to give children physic by way of precaution, or for slight indispositions. I will go farther, and declare, as I never call in the Physician for myself, so I will never trouble him on account of Emilius; unless, indeed, his life be in imminent danger: and then the Doctor cannot do more than kill him. I know very well the Physician will not fail to take advantage of that delay. If the child dies, he was called in too late; had he been sent for sooner——if he recovers, it is then the Physician that saved him. Be it so. I am content the Doctor should triumph, on condition he is never sent for till the patient be at the last extremity."

Nor is our Author less severe on the art itself than on its Professors. He affirms Physic to be more destructive to mankind than all the evils it pretends to cure. "I know not, continues he, for my part, of what malady we are cured by the Physicians; but I know many fatal ones which they inflict upon us; such are cowardice, pusillanimity, credulity, and the fear of death: if they cure the body of pain, they deprive the soul of fortitude. What end doth it answer to society, that they keep a parcel of rotten carcases on their legs? It is *men* the community wants, and those we never see come out of their hands.

"It is, however, the present mode to take physic; and it should be so. It is a pretty amusement for idle people that have nothing to do, and not knowing how to bestow their time otherwise, throw it away in self-preservation. Had they
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been so unfortunate as to have been born immortal, they would have been the most miserable of Beings. A life, which they would not be under the continual apprehensions of losing, would be to them of no value. Physicians pay their court to such persons, by frightening them, and affording them daily the only pleasure they are susceptible of; that of hearing they are in danger, and yet not quite dead.

“ I have no design to enlarge here on the futility of physic; my present purpose being only to consider it in a moral light. I cannot, however, forbear observing, that mankind use the same sophistry, in regard to the use of medicine, as they do with respect to their search after truth. They suppose always, that when a Physician treats a Patient who recovers, he has cured him; and that when they have gone through a disquisition concerning the truth, they have found it. They do not see that we ought to put in the balance against one cure effected by physic, the deaths of an hundred Patients it has killed; or that we should oppose to the utility of one boasted truth, the mischief of a thousand errors fallen into by making the discovery. The science which enlightens, and the physic that cures, are doubtless very useful: but the pretended science that misleads, and the physic that kills, are as certainly destructive. Teach us therefore to distinguish between them. This is precisely the point in question. Could we teach our vain curiosity not to thirst after information, we should never be the dupes of falsehood; could we be satisfied to bear the maladies to which nature denies a cure, we should never die by the hands of the Physician. Self-denial in these two instances is prudent; men would be evidently gainers by such abstinence and submission. I do not pretend to deny that physic may be useful to some few particular persons, but I affirm it to be destructive to the human race in general.”

The tender parent, anxious for the welfare of a beloved child, will, no doubt, be curious to know what step our Author would advise to be taken, instead of calling in the Physician. We shall, therefore, insert the method he proposes, tho' we imagine there are few fond mothers who will so far assent to its expediency, as to put it in practice.

“ For want of knowing the way to get cured, a child should learn to know how to be sick; this art will supply the want of the other, and often succeed a great deal better: this is one of the arts of nature. When a brute animal is

sick, it suffers in silence, and keeps itself still: and yet we do not see that brutes are more sickly than men. How many persons have impatience, disquietude, apprehension, and particularly medicines, destroyed, whom their diseases would have spared, and whom time alone would have cured? Will it be objected, that brute animals, living in a manner conformable to nature, ought to be less subject to diseases? This is the very point I aim at. I would bring up my Pupil precisely in the same manner; from which he would doubtless deduce the same advantages.

“ The only useful part of Medicine is the Hygeine. This, however, is rather a virtue than a science. Temperance and exercise are the two best Physicians in the world. Exercise whets the appetite, and temperance prevents the abuse of it.

“ To know what kind of regimen is the most salutary, we need only enquire, what is that of those people who enjoy the greatest share of health, are the most robust, and live the longest? If the arts of Medicine are found, from general observation, not to confer better health, or longer life, the very proof of their being useless shews them to be hurtful; as so much time, so many persons and things are taken up thereby to no purpose. Not only the time, mispent in the preservation of life, is lost from its enjoyment, it should be deducted also from its duration: but when that time is employed in tormenting us, it is still worse than the mere annihilation of it; it gives a negative quantity, and if we calculate justly, should be taken from the future duration of our lives. A man who lives six years without Physicians, lives more for himself and others, than he who survives, as their Patient, for thirty. Having experienced both, I conceive myself peculiarly authorised to determine this point.”

The Gentlemen of the Faculty will probably think themselves little obliged to our Author, for the freedom he hath here taken with their characters and profession; we leave them, therefore, if they think it necessary, to stand on their own defence. At the same time, we cannot help suspecting, nevertheless, that the circumstances on which Mr. Rousseau founds his right to treat them so cavalierly, may have had some influence on his impartiality.

Singular, however, as our Tutor's opinion may be thought on this head, as well as on some few others, his observations and reflections both on the moral and physical management

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of infants, are, in general, extremely proper and judicious. It is too common, not to be a just, observation, that both the temper and constitution of children are, too often, spoiled by excessive tenderness and indulgence: at the same time, therefore, that Mr. Rousseau exclaims against the brutality of those parents, who give up the care of their offspring to mercenary hirelings, he pertinently observes, that "the obvious paths of nature are also forsaken, in a different manner, when, instead of neglecting the duties of a mother, a woman carries them to excess; when she makes an idol of her child, increases its weakness, by preventing its sense of it, and as if she could emancipate him from the laws of nature, prevents every approach of pain or distress; without thinking that, for the sake of preserving him at present from a few trifling inconveniencies, she is accumulating on his head a distant load of anxieties and misfortunes; without thinking that it is a barbarous precaution to enervate and indulge the child at the expence of the man. Thetis, says the fable, in order to render her son invulnerable, plunged him into the waters of Styx. This is an expressive and beautiful allegory. The cruel mothers I am speaking of, act directly contrary; by plunging their children in softness and effeminacy, they render them more tender and vulnerable; they lay open, as it were, their nerves to every species of afflicting sensations, to which they will certainly fall a prey as they grow up.

"Observe nature, and follow the track she has delineated. She continually exercises her children, and fortifies their constitution by experiments of every kind; inuring them by times to grief and pain. In cutting their teeth, they experience the fever; griping cholics throw them into convulsions; the whooping-cough suffocates, and worms torment, them; surfeits corrupt their blood; and the various fermentations their humours are subject to, cover them with dangerous eruptions: Almost the whole period of childhood is sickness and danger; half the children that are born, dying before they are eight years old. In passing thro' this course of experiments, the child gathers strength and fortitude, and, as soon as he is capable of living, the principles of life become less precarious.

"This is the rule of nature. Why should you act contrary to it? Don't you see, that by endeavouring to correct her work, you spoil it, and prevent the execution of her designs? Act you from without as she does within: this, according to you, would increase the danger; on the contrary,

it will create a diversion, and lessen it. Experience shews, that children delicately educated, die in a greater proportion than others. Provided you do not make them exert themselves beyond their powers, less risk is run by exercising, than indulging them in ease. Inure them, therefore, by degrees, to those inconveniencies they must one day suffer. Harden their bodies to the intemperance of the seasons, climates, and elements; to hunger, thirst, and fatigue; in a word, dip them in the waters of Styx. Before the body hath acquired a settled habit, we may give it any we please, without danger: but when it is once arrived to its full growth and consistence, every alteration is hazardous. A child will bear those vicissitudes which to a man would be insupportable: the soft and pliant fibres of the former, readily yield to impression; those of the latter are more rigid, and are reduced only by violence to recede from the forms they have assumed. We may, therefore, bring up a child robust and hearty, without endangering either its life or health; and tho' even some risk were run in this respect, it would not afford sufficient cause of hesitation. Since they are risks inseparable from human life, can we do better than to run them during that period of it, wherein we take them at the least disadvantage?

“The life of a child becomes the more valuable as he advances in years. To the value of his person must be added, the cost and pains attending his education: to the loss of life, also, may be annexed his own sense and apprehensions of death. We should, therefore, particularly direct our views to the future in his present preservation; we ought to arm him against the evils of youth, before he arrives at that period: for if the value of his life increases till he attain the age in which it is useful, what a folly is it to protect him from a few evils in his infancy, to multiply his sufferings when he comes to years of discretion!”

With respect to the temper and disposition of children, our Author very justly observes, that the common methods of capriciously humouring or contradicting them, are, to the highest degree, destructive and absurd. “We always, says he, either do that which is pleasing to the child, or exact of it what pleases ourselves; either submitting to its humours, or obliging it to submit to ours. There is no medium, it must either command or obey. Hence the first ideas it acquires, are those of tyranny and servitude. Before it can speak, it learns to command; and before it can act, it is taught obedience; nay, sometimes it is punished before it be
conscious

conscious of a fault, at least before it can commit one. Thus it is we early instil into their tender minds those passions which we afterwards impute to nature; and, after having taken the pains to make them vicious, complain that we found them so.

“ In this manner, a child passes six or seven years, under the care of the women; the constant victim of their caprices and his own. After he has learnt of them what they usually teach, that is, after they have burthened his memory with words without meaning, and things of no consequence; after they have corrupted his natural disposition, by the passions they have implanted, this factitious Being is turned over to the care of a Preceptor, who proceeds in the developement of those artificial buds already formed; teaching him every thing except the knowlege of himself, the business of human life, and the attainment of happiness. So that when this slavish and tyrannical infant, replete with science, and deprived of sense, equally debilitated both in body and mind, comes at length to enter on the world, it is no wonder that the display he makes of his folly, vanity, and vice, should cause us to lament the misery and perverseness of human nature.”

Mr. Rousseau very prudently advises, that the passions in young children should be neither fomented by needless contradiction; nor capricious habits instilled, by fruitless endeavours to sooth them under their unavoidable sufferings. “ Be careful, says he, therefore, to keep them from servants, who are continually teizing, and provoking them; such servants are infinitely more fatal to children than the intemperature of the air or the seasons. While infants are crossed only by the resistance of things, and not by persons, they will never grow fractious nor passionate. This is one reason why the children of common people, being more free and independent, are, for the most part, less inhum and delicate in their constitutions, and more robust than those of others, who, by pretending to educate them better, are perpetually contradicting them. It must, however, be remembered, that there is a very wide difference between acting always in obedience to, or humouring, a child, and not contradicting it.

“ Tears are the petitions of young children; if they be not looked on as such, they will soon become commands: infants would begin by praying our assistance, and go on to command our service. Thus from their own weakness, whence at first arises the sense of their dependence, follows

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the notion of domineering and command. This idea, however, is less excited by their wants than by our assiduities; and here we begin to perceive those moral effects, whose immediate cause doth not exist in nature. At the same time, we see how necessary it is, to discover the secret motives of the cries of children, even in their earliest infancy.

“When a child sometimes holds out its hand, without any other emotion, it thinks to reach the object, because it cannot estimate the distance of it: it is here only mistaken: but when in reaching out its hand, it cries, or manifests other signs of impatience, it is not deceived in the distance of the object, but is either commanding it to approach, or you to fetch it. In the first case, therefore, it is proper to undeceive the child, by carrying it gently toward the object; and in the last, not to appear to mind it; but the louder it cries, the less notice to take of it. It is of consequence to check children betimes, in usurping the command over persons who are not in their power; or over things which they are not sufficiently acquainted with.

“For the latter reason, it is better when a child desires any thing that may be proper to give him, to carry him to the object, than to bring the object to the child: as, by this means, he deduces a conclusion adapted to his tender years, and which there is no other way of suggesting to him.”

“The child, says our Author, who is liable to suffer none but natural inconveniencies, will cry only when it feels pain; which is a great advantage in its Education; for then we are certain to know when it stands in real want of assistance, and this should be afforded it, if possible, immediately. But if it be out of our power to relieve it, we should take no notice, nor make any fruitless attempts to quiet it. Kisses and caresses will not cure its cholic; yet it will remember the methods taken to soothe it; and when it once knows how to employ you at its pleasure, it is become your master, and all is over. Being less restrained in their efforts to move, children would cry less; if we were less importuned with their tears, it would require less trouble to quiet them; threatened and soothed more seldom, they would become less timid and obstinate; and would retain more of their natural temper and disposition. It is less from letting children cry unnoticed, than from striving to appease them, that they get falls; my proof of this is, that those which are most neglected, are the least subject to those accidents. I am far, however from re-
com-

commending, that children should, for this reason, be neglected: on the contrary, I would have so much care taken of them as to prevent accidents of this kind, and not that their cries should give the first notice of them. Neither would I, at the same time, have a Nurse be over solicitous about trifles. Why should she think it so great a hardship on the child, to let it cry a little, when she sees on how many occasions its tears are useful and salutary? When children come to be sensible of the great value you set on their silence, they will take care you shall not have too much of it. They will, at length, set so great a value on it themselves, as to prevent your being able to obtain any; when, by dint of continual crying without success, they strain, exhaust, and sometimes destroy themselves.

“The long fits of crying in a child, who is neither confined, sick, nor in real want of any thing, are only fits of habit and obstinacy. They are not to be attributed to nature, but to the Nurse; who, from not knowing how to bear such importunity, only increases it, without reflecting, that in making the child quiet to-day, she is only encouraging it to cry the more to-morrow.

“The only way to cure, or prevent, this habit, is, to take no notice of a child in such circumstances. Nobody cares, not even children, to take fruitless pains. They may, for a while, persevere in their trials; but, if you have more patience than they have obstinacy, they will be disgusted at the experiment, and repeat it no more. This is the method to prevent their tears, and to use them to cry only when they are really in pain.

“When they are possessed of these fits of caprice and obstinacy, a certain way to quiet them is, to divert their attention by some agreeable and striking object, that may make them forget their motive for crying. Most Nurses excel in practising this expedient; and, if artfully managed, it is very useful: but it is of the utmost consequence that the child should not perceive this intention of diverting him, but that he should imagine we are amusing ourselves without thinking of him: in this respect, however, all Nurses are very inexperienced, and perversely do a right thing the wrong way.”

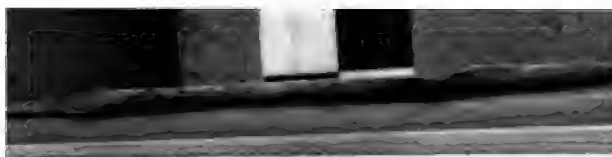
Among the various objects of concern that enter into the good management of infants, that of teaching them to speak is undoubtedly one of the greatest importance: considering it as such, therefore, Mr. Rousseau lays down several sensible remarks

remarks on this head. The following, being the most general, may probably be acceptable to our Readers.

“ A child who would learn to speak, should be accustomed only to hear words whose meaning he might be easily made to comprehend, and to speak those only which he is in a capacity to pronounce articulately. The efforts he makes to do this, will induce him frequently to repeat the same syllable, as it were to exercise himself in the distinct pronunciation of it. When he begins to stutter, however, never give yourself the trouble to guess what he would say. To presume even to be always attended to, is exercising a sort of command; and in this, be it of what kind soever, a child should never be indulged. Let it be thought sufficient with you, to provide him, very carefully, with what is necessary; it is his province to endeavour to make you understand what is not so. Much less should you be so precipitate, to oblige him to speak; he will learn to talk well enough of himself as he comes to perceive the utility of it.

“ It has been remarked, indeed, that such children as are backward in learning to talk, never speak so distinctly as others. It is not, however, from their being backward to speak that their organs contract any impediment; but, on the contrary, it is some natural impediment which makes them so late before they speak. Were not this the case, why should they be the less forward in this respect than others? Have they less need of speech, or are they less excited to it? This is not the case, but the direct contrary; for the great concern arising from this delay, when it comes to be known, occasions the poor child to be much more eagerly solicited and tormented to speak than are those who begin earlier: now those solicitations to repeated efforts, greatly contribute to render its speech confused and stammering; whereas, if treated less precipitately it would have had more time and leisure to have acquired a better pronunciation.

“ Children who are pressed too much to speak have neither time allowed them to learn to pronounce distinctly what they say, nor to comprehend perfectly what they hear: whereas, if left to themselves, they would begin to practise upon words of the most easy pronunciation, annexing to them some signification, which they would make understood by their gestures; they would give you their own words before they received yours, and make use of the latter only as they should understand them: for not being pressed to it, they would



first observe the sense you yourself should give them, which, when they were certain of, they would adopt them accordingly.

“ But the greatest evil attending this precipitation, is not that our first discourse to children, and the first language they speak, are to them, void of meaning; but that, with respect to them, they convey a meaning different from ours, without our knowing it, or being able to find it out; so that, in sometimes appearing to answer us very pertinently, they speak without having understood us, and without our understanding them. It is at such equivocal expressions we are sometimes so much surprized, when we annex ideas to their words to which they themselves are strangers. This inattention, on our part, to the true sense that words convey to children, appears to be the grand cause of the first errors they fall into, and which, even after they are undeceived, continue to influence their turn of mind during the rest of their lives.”

The above extracts will abundantly serve to shew how minutely our Author has considered, and enters into, his subject; we shall dismiss his first book, therefore, with the following Maxims; the observance of which he strongly recommends to all who have the care of infants.

1 MAXIM. It is requisite to leave children at full liberty to employ the abilities nature hath given them, and which they cannot abuse.

2d MAXIM. It is our duty to assist them, and supply their deficiencies, whether of body or mind, in every circumstance of physical necessity.

3d MAXIM. Every assistance afforded them should be confined to real utility, without administering any thing to the indulgence of their caprice, or unreasonable humours.

4th MAXIM. The meaning of their language and signs ought to be carefully studied, in order to be able to distinguish, at an age when they know not how to dissemble, between those inclinations that arise from nature, and what are only fantastical.

We shall enter on the account of the second part of this work in our next Review.

The medical Works of Richard Mead, M. D. Physician to his late Majesty King George II. Fellow of the Royal College of Physicians at London and Edinburgh, and of the Royal Society
4to. 18s. bound. Hitch, &c.

MUCH the greater number of the Works of this learned and justly celebrated Physician, having been published before the commencement of our Review, this article must, of course, relate to the present edition, rather than to the works themselves. It is well printed, upon a very good and large paper, which admits of a handsome margin, tho' with a fair and honest page. The body of the work extends to 662 pages, exclusive of the Memoirs prefixed, concerning his Life and Writings, the various Prefaces, Advertisements, Index and Contents.

The only Latin pieces here published, are, the Doctor's Harveian Oration, and an Epistle to the late learned Dr. Friend, about purging in the Secondary Fever of the Small-Pox. Now as all his pieces, except his Treatise on Poisons, on the Plague, his Discourse on the Scurvy, his Account of the Method of extracting foul Air out of Ships, were, to the best of our recollection, published originally in Latin, it might have been expected that the Editors would have premised something briefly, with respect to the translations they have given us of all the rest: but of this there is no mention. We are sensible some of these translations were published during the Author's life, by Dr. Stack, who truly affirmed them to have been made by the Author's allowance, and under his inspection: however irreconcilable this was with Dr. Mead's expressly guarding, as much as his injunctions could do, particularly against a translation of his *Treatise de morbis Biblicis*: but very probably his despairing of the efficacy of such injunctions, reduced him to the expedient of looking over the translation of a Gentleman who resided with him. We can also recollect an anonymous translation of his *Treatise de Variolis et Morbillis*, by a different Hand.

On comparing some parts of this edition with a few of the same Treatises published singly, we find them, for the most part, exactly the same: but in the Essay on the Poison of the Mad Dog, we observe a very horrid catastrophe from it, said to have occurred in Scotland, suppressed in this; and, indeed, judiciously enough, as there was something too indelicately, and even shockingly, dreadful in it, to be published.

This

This particular, we also imagine, was suppressed in the last edition previous to this, tho' we find it retained in Brindley's, of 1745.

An elegant Metzotinto of the Doctor, engraved by Houghton, from a picture by Ramsay, is prefixed to this edition, and seems to have been a striking likeness of his agreeable aspect and good presence, before his very advanced and decrepid age.

Though we had formerly avowed* our great regard to the truly dignified character of the learned Dr. Mead, who was justly observed to have attained that rare happiness of having conquered Envy, even before his death; yet it is difficult for any, who have intimately known him, to transcribe his name, without repeatedly expressing their regard for his memory. To his real qualifications, and unaffected endeavours for attaining the valuable purposes of his profession, he joined that extent and elegance of Literature, which agreeably engaged younger Physicians to peruse and retain his useful works. He had sacrificed sufficiently to the Graces; and yet his classical ornaments are introduced with an ease and aptitude, which discovered no ostentation, but a generous desire to gratify his Readers, with such references and citations as had delighted himself. Without the least detraction from the living, we think his candour has been exceeded by none; and equalled by very few, indeed. This great virtue was not only evidenced by the general tenor of his life, but the spirit of it breathes uniformly throughout his writings. Hence we imagine this edition of all his works in *English* (except of two short pieces, which may serve as instances of his strictly pure and elegant Latinity) may prove very acceptable to a greater number of Readers, than before; while his many virtues may be contemplated as humbly conducive to his present beatitude, in the company of Spirits as expanded and as beneficent as his own.

* Review, vol. XII. p. 253. XIV. p. 577. XVI. p. 261, 264.

Two additional Volumes, being the XIIIth and XIVth of the Works of Dr. Jonathan Swift, Dean of St. Patrick's, Dublin. Small octavo. 6s. Doddsley, &c.

IT was the joint complaint of Dean Swift and Mr. Pope, in the preface to the first edition of their *Miscellanies*, that
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in the levity of youth, and the gaiety of their minds, at certain junctures common to all men, according to the dispositions they were then in, they had written some things which, [afterwards] they might wish never to have thought on; and that the *publishing* of these occasional fallies which they could not disown, and without their consent, was a greater injury than that of ascribing to them the most stupid productions, which they could wholly deny.

If this was the misfortune of these excellent Writers, in their life-time, it has also been the hard fate of one of them, even after death; a circumstance which reminds us likewise of another passage, in the above-cited preface, viz. "Those very Bookfellers who have supported themselves upon an Author's fame while he lived, have done their utmost after his death, to lessen it by such practices." This seems to have been in some measure prophetic, with regard to Swift, whose fame, we apprehend, cannot receive the smallest addition from the contents, (tho' admitted to be genuine) of these posthumous volumes; but, on the contrary, may be greatly injured, by the appearance of some trivial pieces, which, in his *bagatelle* hours, and magotty humours, he might condescend to scribble, for the temporary diversion of himself or his friends, but which he would have been ashamed to see inserted in any edition of his works. We have now in view most of the poetical scraps in the present collection; and as to the prose pieces, they are not of much superior merit; tho' some of them are undoubtedly better worth preserving than many of the verses. The Letters* are, in general, sufficiently characteristic of the Writer; but few of them were written on very important occasions; and some are mere *billets*, on private business, not worth the least share of public notice, being, in truth, such as the very ingenious Dean could never suspect would have found their way to the Press.—But it will be most agreeable to method, to mention the several pieces, according to the order in which they stand arranged in the present edition.

1. We have four short Sermons. The first, on *false Witness*, relates to the state of public affairs in Ireland, when Parties were violently enflamed against each other, and many persons, as is always the case, ready to offer their service to

* These seem to have been ill put together by the Editor; and some of them if we mistake not, addressed to wrong persons.

the prevailing side, and become accusers of their brethren, without any regard to truth or charity.

In the second Sermon, the Dean shews, that the Poor enjoy many temporal blessings, which are not common to the Rich and Great; and that the Rich and the Great are subject to many temporal evils, which are not common to the Poor. By the Poor, he means the honest, industrious Artificer, the meaner sort of Tradesmen, and the labouring man, who gets his bread by the sweat of his brows.

In the third Sermon, which is an excellent Discourse, he enquires into the chief causes of the wretched condition of Ireland.

The subject of the fourth Discourse is, *Sleeping in Church*; and here he produces several instances to shew the prevailing neglect of preaching; reckons up some of the usual objections against this mode of instruction; sets forth the great evil of this neglect, and offers some remedies against it.

There are many, he observes, who place abundance of merit in going to church, although it be with no other prospect but that of being well entertained; wherein if they happen to fail, they return wholly disappointed.

“Hence, says he, it is become an impertinent vein among people of all sorts, to hunt after what they call a good Sermon, as if it were a matter of pastime and diversion. Our business, alas! is quite another thing, either to learn, or, at least, be reminded of our duty; to apply the doctrines delivered, compare the rules we hear, with our lives and actions, and find wherein we have transgressed. These are the dispositions men should bring into the House of God, and then they will be little concerned about the Preacher's wit or eloquence; nor be curious to enquire out his faults or infirmities, but consider how to correct their own.——

“The Scorners of preaching would do well to consider, that this talent of ridicule, they value so much, is a perfection very easily acquired, and applied to all things whatsoever; neither is it any thing at all the worse, because it is capable of being perverted to burlesque: perhaps it may be the more perfect upon that score; since we know, the most celebrated pieces have been thus treated with greatest success. It is in any man's power to suppose a fool's cap on the wisest head, and then laugh at his own supposition. I think there are not many things cheaper than supposing and laughing;

with it in print before, we shall here mention it no farther.—
We come now to the Poetry, viz.

1. *Ballyspellin*. By Dr. Sheridan. This was printed and hackneyed about, many years ago, in the Magazines, &c. &c.

2. The Dean's *Answer* to the above,—in the same sort of verse.

3. Several *Riddles*, and their *Answers*, by Drs. Swift, Sheridan, and Delany.

4. *The Logicians refuted*—general invective against mankind.

5. *Ode to Science*—a burlesque on modern Ode-writing : conceived in the spirit of the Author's famous Love-song, beginning with *Fluttering spread thy purple pinions*.

6. *The Puppet Shew* : an improvement on the old thought of comparing the world to a theatre.

7. *Verses to Mrs. Sican*, a Grocer's wife, of Dublin.

8. ——— to *Mrs. Houghton*, on her praising her husband This is so delicate a compliment, that we dare say our Readers will be pleased with it : the rather too, as delicacy is not always to be expected from the pen of this witty, but licentious, Writer.

To Mrs. HOUGHTON.

YOU always are making a God of your spouse,
But this neither reason nor conscience allows ;
Perhaps you will say, 'tis in gratitude due,
And you adore him, because he adores you.
Your argument's weak, and so you will find,
For you, by this rule, must adore all mankind.

9. *A left-handed Letter to Dr. Sheridan*. The Editor tells us, that " that all the humour of this poem is lost, by the impossibility of printing it left-handed, as it was wrote." The Dean was sometimes mighty fond of odd conceits ; and would occasionally descend even to boyishness. Capacious minds, like large rooms, will contain a great deal of furniture ; and some vessels, we know, are made to honour, and some to dishonour.

10. *On stealing a Crown when the Dean was asleep*. By Dr. Sheridan. Witty.

11. The

11. *The Dean's Answer*;—droll.
12. *On the little House by the Church-yard at Castleknock.* Printed before, in the London edition, revised by Hawkesworth.
13. *Probatur alita.* A mere Conundrum.
14. *On Noisy Tom.* Very abusive of the late Sir Thomas Pr—der—t.
15. *The Verses occasioned by the sudden drying up of St. Patrick's Well,* near Trinity-College, Dublin, in 1726, if they really were written by the Dean, afford a remarkable instance of his zeal for Ireland, and resentment of her subjection to England.

St. PATRICK supposed to speak.

By holy zeal inspir'd, and led by fame,
To thee, once fav'rite isle, with joy I came;
What time the Goth, the Vandal, and the Hun,
Had my own native Italy o'er-run.
Ierne, to the world's remotest parts,
Renown'd for valour, policy, and arts.

Hither from Colchos, with the fleecy ore,
Jafon arriv'd two thousand years before.
Thee, happy island, Pallas call'd her own,
When haughty Britain was a land unknown.
From thee, with pride, the Caledonians trace
The glorious founder of their kingly race:
Thy martial sons, whom now they dare despise,
Did once their land subdue and civilize:
Their dress, their language, and the Scottish name,
Confess the soil from whence the victors came.
Well may they boast that ancient blood, which runs
Within their veins, who are thy younger sons,
A conquest and a colony from thee,
The mother-kingdom left her children free;
From thee no mark of slavery they felt:
Not so with thee thy base Invaders dealt;
Invited here to 'vengeful Morrough's aid,
Those whom they could not conquer, they betray'd.
Britain, by thee we fell, ungrateful isle!
Not by thy valour, but superior guile:
Britain, with shame confess, this land of mine
First taught thee human knowledge and divine;
My Prelates and my Students, sent from hence,
Made your sons converts both to God and sense:
Not like the Pastors of thy rav'nous breed,
Who come to fleece the flocks, and not to feed.

Wretched Ierne ! with what grief I see
 The fatal changes time hath made in thee.
 The Christian rites I introduc'd in vain :
 Lo ! Infidelity return'd again.
 Freedom and virtue in thy sons I found,
 Who now in vice and slavery are drown'd.

By faith and pray'r, this crofier in my hand,
 I drove the venom'd serpent from thy land ;
 The shepherd in his bower might sleep or sing,
 Nor dread the adder's tooth, nor scorpion's sting.

With omens oft I strove to warn thy swains,
 Omens, the types of thy impending chains.
 I sent the magpye from the British soil,
 With restless beak thy blooming fruit to spoil ;
 To din thine ears with unharmonious clack,
 And haunt thy holy walls in white and black.
 What else are those thou seest in Bishop's geer,
 Who crop the nurseries of learning here ?
 Aspiring, greedy, full of senseless prate,
 Devour the church, and chatter to the state.

As you grew more degenerate and base,
 I sent you millions of the croaking race ;
 Emblems of insects vile, who spread their spawn
 Through all thy land, in armour, fur, and lawn ;
 A nauseous brood, that fills your senate walls,
 And in the chambers of your Viceroy crawls.

See, where the new-devouring vermin runs,
 Sent in my anger from the land of Huns ;
 With harpy claws it undermines the ground,
 And sudden spreads a numerous offspring round ;
 Th' amphibious tyrant, with his rav'nous band,
 Drains all thy lakes of fish, of fruits thy land.

Where is the sacred well, that bore my name ?
 Fled to the fountain back, from whence it came !
 Fair Freedom's emblem once, which smoothly flows,
 And blessings equally on all bestows.
 Here, from the neighbouring nursery of arts*,
 The Students drinking, rais'd their wit and parts ;
 Here, for an age and more, improv'd their vein,
 Their Phœbus I, my spring their Hippocrene.
 Discourag'd youths, now all their hopes must fail,
 Condemn'd to country cottages and ale ;
 'To foreign Prelates make a slavish court,
 And by their sweat procure a mean support ;
 Or, for the classics read th' Attorney's Guide ;
 Collect excise, or wait upon the tide.

* Trinity College.

O ! had

O! had I been Apostle to the Swifs,
 Or hardy Scot, or any land but this;
 Combin'd in arms, they had their foes defy'd,
 And kept their liberty, or bravely dy'd.
 Thou still with tyrants in fucceffion curft,
 The laft invaders trampling on the firft:
 Nor fondly hope for fome reverse of fate,
 Virtue herfelf would now return too late.
 Not half the courfe of mifery is run,
 Thy greateft evils yet are fcarce begun.
 Soon fhall thy fons, the time is juft at hand,
 Be all made captives in their native land;
 When, for the ufe of no Hibernian born,
 Shall rife one blade of grafs, one ear of corn;
 When fhells and leather fhall for money pafs,
 Nor thy oppreffing Lords afford the brafs*.
 But all turn leaſers to that mongril † breed,
 Who from thee ſprung, yet on thy vitals feed;
 Who to yon rav'nous iſle thy treaſures bear,
 And waſte in luxury thy harveſts there;
 For pride and ignorance a proverb grown
 The jeſt of Wits, and to the Court unknown.

I ſcorn thy ſpurious and degenerate line,
 And from this hour my Patronage reſign.

16. *To the Rev. Mr. Daniel Jackson.* Facetious.

17. *Verses by Dr. Sheridan;* the words are all abbreviated by Elifions. Very odd.

18. *Answer'd,* with more wit than the ſubject was worth.

19. *Dialogue between an eminent Lawyer and Dr. Swift.* Alluding to the 1 Sat. of Hor. b. ii. *Sunt quibus in Satyra, &c.*

20. *Paulus.* By Mr. Lyndſay.

21. *Answer.* By Dr. Swift. A ſatire on the Lawyers.

22. *On Dr. Rundle.* Occaſioned by his being made Biſhop of Derry. In this compliment to that worthy Prelate, the Dean ſhews an unuſual freedom of ſentiment, particularly in the following lines.

Make Rundle Biſhop; ſye for ſhame!
 An Arian to uſurp the name!
 A Biſhop in the iſle of Saints!
 How will his brethren make complaints?
 Dare any of the mitred hoſt,
 Confer on him the HOLY GHOST;

* Wood's half-pence. † The Abſentees, who ſpend the income of their Iriſh eſtates and penſions in England.

In mother Church to breed a variance,
By coupling Orthodox with Arians ?

Yet, were he Heathen, Turk, or Jew,
What is there in it strange, or new ?
For, let us hear the weak pretence,
His brethren find to take offence ;
Of whom there are but four at most,
Who know there is an HOLY GHOST :
The rest, who boast they have conferr'd it,
Like Paul's Ephesians, never hear'd it ;
And, when they gave it, well 'tis known,
They gave what never was their own.

Rundle a Bishop ! well he may ;
He's still a Christian more than they.

We know the subject of their quarrels ;
The man has learning, sense, and morals.——

23. *The fable of the Bitches*—ridiculing the attempt to repeal the Test Act.

24. *Birth-day Verses on Mr. Ford*—very pretty.

25. *Dean Smedley's Petition* to the Duke of Grafton.

26. *His Grace's Answer.* By Dr. Swift.

27. *Dean Swift at Sir Arthur Atchefon's*, in the North of Ireland. These are the same verses, beginning

The Dean would visit Market-Hill——

which have often been printed ; but whether in any former edition of the Miscellanies, we remember not. We have heard great complaints of the liberties taken by the Dean in Sir Arthur's family ;—which are said to have produced very disagreeable consequences between that Gentleman and his Lady : but the Dean *would* have his humour.

28. *The STORM ; Minerva's Petition.* A most severe satire on Bishop H—t.

The volume concludes with a copious Index to all the Works ; which is, indeed, not the least valuable part of the present publication. There is one article in it which will not fail to prove acceptable to every Reader ; and of which the Editor speaks in the following terms.

“ We have added, in the last volume, an Index to all the Works ; wherein we have ranged the *Bons Mots* scattered throughout them under the article SWIFTIANA, by which their

their brightness is collected, as it were, into a *focus*, and they are placed in such open day, that they are secured, for the future, from the petty larceny of meaner Wits."

This character would have been more just, however, had the Speculum been much larger, so as to have collected *all* the rays of wit scattered thro' the Dean's inimitable Writings; for we conceive, that only a small part of them are here brought to view.

Conclusion of the Account of Mr. Sheridan's Lectures. See Review for September, page 208.

HAVING given an account of Mr. Sheridan's introductory Discourse, and first Lecture, we now proceed to the second, which treats of *Articulation* and *Pronunciation*.

A good Articulation consists, we are told, in giving every letter in a syllable its due proportion of sound, according to the most approved custom of pronouncing it; and in making such a distinction between the syllables of which words are composed, that the ear shall, without difficulty, acknowledge their number; and perceive at once to which syllable each letter belongs. Where these points are not observed, the Articulation is proportionably defective.

Of the many instances which offer of a vitiated Articulation, "there is not one in a thousand," Mr. Sheridan observes, which proceeds from any natural defect or impediment. "Of this point he had many proofs," he says, in the school where he received his first rudiments of learning; and "where the Master made Pronunciation a chief object of his attention;" in which he "never knew a single instance of his failing to cure such boys as came to him with any defect of that kind; tho' there were numbers who lisped or stuttered to a great degree, on their first entrance into the school; or who were utterly unable to pronounce some letters, and others very indistinctly."

What he deems the first and most essential point in Articulation, is, Distinctness; and, therefore, we are told, its opposite is the greatest fault. Indistinctness, to a certain degree, renders the Speaker unintelligible; or demands a more than ordinary attention, which is always painful to the Hearer.

The

The chief source of indistinctness, is too great precipitancy of speech; and this takes its rise in England, chiefly from a bad method of teaching to read. "As the principal object of the Master is, to make his Scholars perfectly acquainted with written words, so as to acknowledge them at sight, and give them a ready utterance; the boy, who at first is slow in knowing the words, is slow in uttering them; but as he advances in knowledge, he mends his pace; and not being taught the true beauty and propriety of reading, he thinks all excellence lies in the quickness and rapidity with which he is able to do it.—This habit of reading is often transferred into their discourse; and is but too frequently confirmed at the Latin schools, where the Masters, in general, having no points in view, but to make their Scholars repeat their lessons by heart, or construe them in such a way as to shew they understand them, care not how hastily these exercises are done; or, rather, indeed, are obliged to urge them to a speedy manner of doing them, otherwise it would be impossible to get through the number of boys they have to teach."

To cure any imperfections in speech, arising originally from too quick an utterance, the most effectual method will be, Mr. Sheridan says, to set apart an hour every morning to be employed in the practice of reading aloud, in a very slow manner. This should be done in the hearing of a friend, or some person whose office it should be, to remind the Reader, if at any time he should perceive him mending his pace, and falling into his habit of a quick utterance. Let him sound all his syllables full, and have that point only in view, without reference to the sense of the words; for if he is attentive to that, he will unwarily fall into his old habit: on which account, that he may not be under any temptation of that sort, Mr. Sheridan would have him, for some time, read the words of a Vocabulary, in the alphabetical order. In this way, he will soon find out, what letters and syllables he is apt to sound too faintly, and slur over. Let him make a list of those words; and be sure to pronounce them over distinctly, every morning, before he proceeds to others. Let him accustom himself also, when alone, to speak his thoughts aloud, in the same slow manner, and with the same view. Otherwise, tho' he may get a habit of reading more slowly, he will fall into his usual manner in discourse: and this habit of speaking aloud, when alone, will not only bring him to a
more

more distinct utterance, but produce a facility of expression, in which silent Thinkers are generally defective.

Mr. Sheridan tells us, there is one cause of indistinct Articulation, which is almost universal, and which arises from the very genius of our tongue; so that unless great care be taken, it is scarcely possible, but that every one should be affected by it, in some degree. Every word composed of more syllables than one in our language, has one syllable accented, and peculiarly distinguished from the rest; either by a smart percussion of the voice, or by dwelling longer upon it. If this accented syllable be properly distinguished, the word will often be sufficiently known, even tho' the others are sounded very confusedly. This produces a negligence with regard to the Articulation of the other syllables; which, tho' it may not render the sense obscure, yet destroys all measure and proportion, and consequently all harmony in delivery. This fault is so general, that our Author strongly recommends at first, the practice of pronouncing the unaccented syllables more fully, and *dwelling longer upon them than is necessary* [our Author's words] as the only means of bringing those whose utterance is too rapid, to a due medium.

The next article which our Author treats of is, *Pronunciation*. He observes, that the difficulties with respect to those who endeavour to cure themselves of a provincial or vicious Pronunciation, are chiefly three: 1st, the want of knowing exactly where the fault lies; 2dly, want of method in removing it, and of due application; 3dly, want of consciousness of their defects in this point. The way of surmounting these difficulties he endeavours to point out; and then goes on to treat of *Accent*: which is the subject of his third Lecture.

And here he sets out with some just observations on the meaning and use of Accent amongst the antients, that such as have early imbibed confused notions of the term in the ancient languages, may banish them from their minds, and only be prepared to consider what the use of it is amongst us.—The term, amongst the antients, says he, signified certain inflexions of the voice, or notes annexed to certain syllables, in such proportions as probably contributed to make their speech musical. Of these they had chiefly three in general use, which were denominated Accents; and the term used in the plural number—The term with us has no reference to inflexions of the voice, or musical notes, but only means a
peculiar

peculiar manner of distinguishing one syllable of a word from the rest, denominated by us Accent; and the term for that reason used by us in the singular number.

This distinction is made by us in two ways; either by dwelling longer upon one syllable than the rest, or by giving it a smarter percussive of the voice in utterance. So that Accent with us, is not referred to tune, but to time; to quantity, not quality; to the more equable or precipitate motion of the voice, not to the variation of notes or inflexions. These have nothing to do with words separately taken, and are only made use of to enforce or adorn them, when they are ranged in sentences.

“ It is by the Accent chiefly, continues Mr. Sheridan, that the quantity of our syllables is regulated; but not according to the mistaken rule laid down by all who have written on the subject, that the Accent always makes the syllable long; than which there cannot be any thing more false. For the two ways of distinguishing syllables by Accent, as mentioned before, are directly opposite, and produce quite contrary effects; the one, by dwelling on the syllable, necessarily makes it long; the other, by the smart percussive of the voice, as necessarily makes it short. Thus, the first syllables in *glōry*, *fāther*, *hōly*, are long; whilst those in *bāt̄tle*, *hābit*, *bōrr̄ow*, are short. The quantity depends upon the seat of the Accent, whether it be on the vowel or consonant; if on the vowel, the syllable is necessarily long; as it makes the vowel long: if on the consonant, it may be either long or short, according to the nature of the consonant, or the time taken up in dwelling upon it. If the consonant be in its nature a short one, the syllable is necessarily short. If it be a long one, that is, one whose sound is capable of being lengthened, it may be long or short at the will of the Speaker.

“ By a short consonant I mean, one whose sound cannot be continued after a vowel, such as *c* or *k p t*, as *ac*, *ap*, *at*—whilst that of long consonants can, as *el em en er ev*, &c. If we change the seat of the Accent in the instances before mentioned, we should change their quantity; were we instead of *glō-ry* to say *glor-y*—instead of *fāther*, *fāther*—instead of *hōly*, *hol-y*—the first syllables would become short—as on the other hand, were we to dwell on the vowels instead of the consonants in the last instances they would change from short to long—should we, for instance, instead of *bat̄tle* say

say báttle—for ha-bit, hábit—and for bor-row bórrrow. This is one of the chief sources of the difference between the Scotch and English Gentlemen in the pronunciation of English; I mean, the laying the Accent on the vowel instead of the consonant, by which means they make syllables long, that are short with us.

“ And here I can not help taking notice of a circumstance which shews, in the strongest light, the amazing deficiency of those who have hitherto employed their labours on that subject, in point of knowledge of the true genius and constitution of our tongue. Several of the Compilers of Dictionaries, Vocabularies, and Spelling Books, have undertaken to mark the Accents of our words;—but so little acquainted were they with the nature of our Accent, that they thought it necessary only to mark the syllable on which the stress is to be laid, without marking the particular letter of the syllable to which the Accent belongs. They have therefore marked them by one uniform rule, that of placing the Accent always over the vowel of the distinguished syllable. By which means they have done worse than if they had not pointed out such syllables at all; for this rule, instead of guiding Strangers to a true pronunciation, infallibly leads them to a wrong one, whenever the Accent should be placed on the consonant. Thus all foreigners and provincials must for ever be misled, by consulting such Dictionaries. For instance, if they look for the word *endeavour*, finding the Accent upon the vowel *e*, they will of course sound it *endéa-vour*. In the same manner *dedicate* will be called *dé-dicate*, *precipitate* *preci-pitate*—*hábit*, *há-bit*—and so on. Now had they only attended to the plain rule of placing the Accent always over the consonant, whenever the stress is upon that, they would have afforded the best and most general guide to just pronunciation, that could be found with regard to our tongue. For it is an unerring rule throughout the whole, that whenever the Accent is on the consonant, the preceding vowel has a short sound. As there is also another infallible rule in our tongue, that no vowel ever has a long sound in an unaccented syllable, if this article of Accent were properly adjusted, it would prove a master-key to the pronunciation of our whole tongue.

“ When we see such a palpable and gross mistake as this in our Compilers of Dictionaries, we should be at a loss to account for it, if we did not reflect, that they, as well as our Grammarians, have never examined the state of the living tongue, but wholly confined their labours to the dead written language;

language; their chief object therefore has been to assist silent Readers, in comprehending the meaning of the words; not those who are to read aloud, in a proper delivery; to teach men how to write, not how to speak correctly. In this view, the marking the syllable alone on which the Accent is laid, without attending to the particular letter, would answer their purpose, as it would enable Writers to arrange their words properly in metre, according to the rules of English versification. Every word in our language of more syllables than one has an accented syllable. The longer polysyllables have frequently two Accents, but one is so much stronger than the other, as to shew that it is but one word; and the inferior Accent is always less forcible than any Accent that is the single one in a word. Thus in the word *expos tulator'y*—the strongest Accent is on the second syllable *pos*, but there is a fainter Accent on the last syllable but one, sounded *tur'*, *expos tulator'ry*, as a succession of four unaccented syllables would not be agreeable to the ear, and might prevent distinct articulation. All monosyllables in our language are also accented, the particles alone excepted, which are always without accent, when not emphatical; and they are long or short in the same manner as before mentioned, according as the seat of the Accent is on the vowel or consonant. Thus *ad'd*, *led*, *bid*, *rod*, *tub*, are all short, the voice passing quickly over the vowel to the consonant; but for the contrary reason the words *all*, *laid*, *bide*, *road*, *cube*, are long, the Accent being on the vowels, on which the voice dwells some time before it sounds the consonants."

Mr. Sheridan now proceeds to lay before his Readers some very ingenious remarks in regard to the different ways of distinguishing words; and concludes this Lecture with a few practical rules for the strict observation of the laws of Accent.

In the fourth Lecture, which treats of *Emphasis*, he sets out with remarking, that *Emphasis* discharges, in sentences, the same kind of office that accent does in words. As accent is the link which joins syllables together, and forms them into words, so *Emphasis* unites words, and forms them into sentences, or members of sentences. As accent dignifies the syllable on which it is laid, and makes it more distinguished by the ear than the rest, so *Emphasis* ennobles the word to which it belongs, and presents it in a stronger light to the understanding. Accent is the mark which distinguishes words from each other, as simple types of our ideas, without refer-

ence to their agreement or disagreement: Emphasis is the mark which points out their several degrees of relationship, and the rank which they hold in the mind. Accent addresses itself to the ear only; Emphasis, thro' the ear, to the understanding.

As there is no pointing out the meaning of words by reading, without a proper observation of Emphasis, it has been a great defect in the art of writing, Mr. Sheridan observes, "that there have been no marks invented for so necessary a purpose; as it requires, at all times, a painful attention, in the Reader, to the context, in order to be able to do it at all; and in many cases, the most severe attention will not answer the end; for the Emphasis is often to be regulated, not by the preceding part of the sentence, but by the subsequent one; which frequently is so long, that the motion of the eye cannot precede the voice with sufficient celerity, to take in the meaning in due time."

The want of such marks, he observes, is no where so strongly perceived as in the general manner of reading the Church service; which is often so ill performed, that not only the beauty and spirit of the service is lost, but the very meaning is obscured, concealed, or wholly perverted. There is no composition in the English tongue, he says, which is at all attended to, so little understood, in general, as the Church service. Accordingly he produces several striking instances of impropriety in some of the verses from Scripture, that are read before the Exhortation, remarking, that had there been proper marks invented for Emphasis, such gross errors could not have been committed.

We readily agree with Mr. Sheridan, that most of the improprieties he has pointed out in the reading these verses, are really such: but we cannot altogether subscribe to his own manner of reading the same passages. Indeed, we were greatly surprized to find our Author so deficient in the application of his own rules. The usual manner of reading the following text, he says, is this.

"Enter not into judgment with thy servant, O Lord, for in thy sight, shall no man living be justified.

"Here the words not, servant, sight, justified, between which it is impossible to find out any connection, or dependence of one on the other, are principally marked. By these false Emphases the mind is turned wholly from the main pur-

port and drift of the verse. Upon hearing an Emphasis on the particle *not*, it expects quite another conclusion to make the meaning consistent; and instead of the particle *for*, which begins the latter part of the sentence, it would expect a *but*; as, enter not into judgment with thy servant, O Lord, *but* regard me with an eye of mercy. When it hears the Emphasis on *servant*, it expects another conclusion; as, enter not into judgment with thy servant, O Lord, *but* enter into judgment with those who are not thy servants. The same also will be found in the Emphasis on the words *sight*, and *justified*. So that the sentence will seem to point at several different meanings, and to have no consistency. But if it be read in the following manner, the meaning and connection will be obvious. Enter not into judgment with thy servant "O Lord" for in thy sight, shall no man living be justified. Here we see the whole meaning is obvious, and that there is a great deal more implied than the mere words could express, without the aid of proper Emphases. Enter not into judgment with thy servant, O Lord—That is, enter not, O Lord, into the severity of judgment with thy creature,—For in thy sight,—which is all-piercing, and can spy the smallest blemish—shall no man living be justified—No man on earth, no not the best shall be found perfect, or sufficiently pure, to stand the examination, of the eye of purity itself.—For in thy sight shall no man living be justified."

Now, to copy Mr. Sheridan's manner of criticism, might we not ask him, if his laying the Emphasis on the word *living* in this passage, does not seem to intimate that *dead* men may be justified tho' the *living* shall not. Yet this, surely, cannot be the sense of the passage. The word *living* is here used as a phraseological and unmeaning term; and had the verse ran thus, *For in thy sight shall no man be justified*, the sense of it would have been the same; and can Mr. Sheridan pretend that the Emphasis, which only, according to him, gives sense and meaning to the whole sentence, should be laid upon a word merely expletive?

Our Author exemplifies also the following verse, which, he says, is generally pronounced in a manner equally faulty, thus;

If we we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sin's, he is faithful and just to forgive us our sin's, and to cleanse us from all unrighteousness.—Mr. Sheridan makes several remarks to

to prove the absurdity of reading this text as above accented : we could not forbear smiling, however, at some of them, as very uncommon instances of critical sagacity. His observations on the word *say* in particular, are very quaint and puerile ; this word is here evidently enough confined to ourselves ; as, *if we say to ourselves, or flatter ourselves that we have no sin, &c.* His removing the Emphasis from *say* to *if*, therefore, in this sentence, is, in our opinion, wrong ; and the reasons he gives for it far-fetched and groundless. Mr. Sheridan's manner of reading the whole verse, is this—If we say that we have no sin we deceive ourselves, and the truth is not in us : but", if we confess our sins, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—The critical Reader will not fail here to observe, that, altho' our Author has made some emendation on the whole, yet he hath fallen into some blunders equally absurd with those he censures. For instance, if we allow what he supposes, that, for the reasons he alledges, the Emphasis should be placed on the particle *if*, in the first member of the sentence, it should certainly, for similar reasons, be laid on the second *if*, in the second part of it. The motive for his laying the Emphasis on *confess* in the second part, also, should have induced him to lay it on *say* in the first. Again, Mr. Sheridan omits laying any Emphasis on the word *deceive*, where it ought to lie, and where he had the same reason for placing it, as for his laying it on truth ; he only shifts the falsely-placed Emphasis on *selfes* to *our* ; reading *our selfes* instead of ourselves ; an insignificant and ridiculous alteration. We would read this former part of the sentence thus—If we say we have no sin we deceive ourselves, and the truth is not in us.—

Our Author proceeds next to give some instances of improper Emphasis in theatrical declamation, with remarks thereon ; in most of which we think him equally mistaken. There is a passage, says he, in Macbeth, which, as it has been generally spoken on the stage, and read by most people, is downright nonsense ; which yet, in itself, is a very fine one, and conveys an idea truly sublime. This is the following expression of Macbeth's, after his having committed the murder.

Will all great Neptune's ocean wash this blood
Clean from my hands ? No—these my hands will rather
The multitudinous sea incarnardine,
Making the green one, red.

"Now the last line, pronounced in that manner, calling the sea, the green one, Mr. Sheridan says, makes flat nonsense of it. But if we read it with proper Emphasis and stop, and say, making the green—one red, here is a most sublime idea conveyed." Poor Shakespear! how has it been thy fate to have thy immortal labours mangled and misrepresented by ignorant Players and bungling Commentators! Those very absurdities which either thou didst not commit, or wast certainly ashamed of, are rendered ten times more absurd, and admired for their sublimity. For our own parts, we must confess, that we have always looked upon this passage to be so hyperbolical, as to border a little upon the bombast: but, supposing Mr. Sheridan to have cleared it from the charge of excessive hyperbole, the impropriety of calling the sea a green one, or even the earth a round one, is not so great as to talk of turning *green*, in the abstract, into *red*. It is possible to change the colour of an object, by taking away its present hue, and giving it another; but to talk of changing one colour into another, is the height of absurdity, and is an instance rather of the *profound* than sublime.

Our Author's next pretended correction, of an improper manner of repeating that famous line of Othello,

Put out the light, and then, put out the light;

is extremely puerile, and had come with greater propriety from an illiterate member of the *spouting club*, than from a celebrated Professor of Elocution. To the best of our remembrance, we have heard Mr. Quin do justice to Shakespear in that passage, by reciting it thus;

Put out the light, and then—Put out the light!

To suppose, with Mr. Sheridan, that the allusion between the light of the candle and that of life, presented itself to the mind of Othello before he began the line, is to suppose his mind sufficiently calm and unembarrassed, to talk in metaphor and conceit; whereas it is not so unnatural for that allusion to strike him after he had mentioned putting out the candle; in which case nothing can be more natural than for him to pause, and, repeating his words by way of recollecting what he had said, to address the taper in the moralizing strain that follows.

If I quench thee, thou flaming minister, &c.

Again, in the following line Mr. Sheridan shews himself

to be but a very imperfect corrector of erroneous declamation.

Perdition catch my soul but I do love thee.

“ This, says our Lecturer, is the usual way of pronouncing that line ; by which its peculiar beauty and force is lost. But when it is repeated thus,

Perdition catch my soul but I dō love thee——

the Emphasis on *dō*, marks the vehemence of his affection much better than any Emphasis on the verb *love* could. For when the Emphasis is laid on the verb *love*, *dō* becomes a mere expletive, being an unnecessary sign of the present tense. But when an Emphasis is placed on *dō*, it becomes an auxiliary verb, signifying an act of the strongest affirmation.”

We agree with Mr. Sheridan, that an Emphasis should be laid on *dō* ; but not that it should therefore be quite taken away from *love* : the auxiliary verb has no meaning without the principal, unless the principal had been before mentioned, and were here only understood ; which is not the case. Mr. Sheridan, as well as many other theatrical Declaimers, seems to be not sufficiently aware that the Emphasis is frequently required to be continued, with a little variation, on two, and sometimes three words together. We are, indeed, constantly offended, at our theatres, by the immoderate Emphasis laid on epithets, to the prejudice of their succeeding substantives, on which their meaning in the sentence entirely depends.

Our Lecturer's want of judgment in this particular, appears farther in his throwing away his remarks on the manner of reading some passages which were never so written as to be read with propriety or grace. Nothing can be well read that is not well written ; and this consideration may serve to shew the necessity of studying Elocution, tho' with no other view than to be able to write what may be gracefully and emphatically read. No Writer, who was able to read, would have given Mr. Sheridan the trouble to stand up for the propriety of laying an Emphasis upon the particle *and*.

After all, we must own the force of Emphasis so great, and the meaning of written language so equivocal, that it is no wonder persons, who do not pronounce their own sentiments, should differ in their manner of repeating after other people. Our Lecturer, indeed, appears very sensible of the necessity of making the sentiment and language our own, in order to

read or repeat properly. His farther remarks on the simple and complex Emphasis are, therefore, very pertinent. He has this defect, however, in common with most didactic Writers, that after having set forth in general terms the utility of his art, his Pupils are left to themselves, to proceed *secundum artem*.

In the fifth Lecture, Mr. Sheridan treats of Pauses or Stops; and gives some directions for the proper management of the voice: in the two remaining Lectures he attempts to lay open the principles that may serve as guides to the public Speaker, in regard to Tones and Gesture; upon which, he says, all that is pleasurable or affecting in Elocution, chiefly depend. What he advances upon these subjects is ingenious, and deserves the attentive perusal of every one who either is, or intends to be, a public Speaker.

The sixth Lecture treats of Tones, and the seventh of Gesture.

The Lectures are followed by two Dissertations; in the first of which Mr. Sheridan traces the rise and progress of Elocution, in the country * where it first had its birth, and arrived at its maturity; that we may be enabled to judge whether, if we apply to the same methods used there, we may not hope to attain equal perfection.

The second Dissertation, which treats of the *State of Language* in other countries, but more particularly our own, is intended as an Introduction to a course of Lectures on the English language, not yet delivered.—In both these Dissertations the ingenious Reader, tho' he will probably differ from Mr. Sheridan on several points, will yet find much entertainment, and many uncommon observations, which shew that the Author has thought much upon his subject, and is, in many respects, well qualified for the task he has undertaken.

The Reader is likewise presented with the heads of a Plan for the Improvement of Elocution; and for promoting the Study of the English Language; in order to the refining, ascertaining, and reducing it to a Standard; together with some arguments to enforce the necessity of carrying such a plan into execution.

We shall conclude this article with our sincere wishes that Mr. Sheridan may meet with all due encouragement in the prosecution of the useful design in which he is engaged.

* Greece.

An Essay on the Causes and Cure of the usual Diseases in Voyages to the West-Indies, together with the Preservatives against them. In Answer to the Questions proposed by the Society of Sciences in Holland—What are the Causes of the usual Diseases among Seamen in Voyages to the West-Indies? and What are the Means of preventing, and of curing them. By Solomon de Monéhy, City Physician at Rotterdam. Translated from the Dutch Philosophical Transactions. 8vo. 3s. sewed. Becket and De Hondt.

THIS sensible and ingenuous Physician informs us, in his preface, that he was induced to hazard his sentiments on these interesting Queries, from the consideration, “that very few of his medical brethren in Holland, were qualified for it, from their not being acquainted with the changes and effects which living at sea, and sailing into different climates, produce in the human constitution: and from his farther reflecting, that very few of the Dutch Sea-Surgeons have applied themselves to acquire any fundamental and solid knowledge of medicine.” These same considerations also occasioned his own delaying to answer these questions the first year, for want of experiments of his own making on the subject; and he acknowledges he was determined to hazard it at last, from his supposing, there was a considerable resemblance between the distempers of the Torrid Zone and the autumnal diseases in Holland; as well as from his perusing the writings of such English Physicians and Surgeons as have made the sea distempers a considerable object of their study, and have written on them from their own experience. These, he informs us, were chiefly Mead, Pringle, Huxham, Lind, Watson, Bisset, and Hillary. Besides which, he says, a Lord of the English Admiralty had condescendingly procured him, from the Sick and Wounded Office here, an answer to some questions he had been encouraged to lay before him. These certainly being the best substitutes to his personal inexperience of the Torrid Zone, Dr. Monchy, who had been Physician to the Dutch forces in Germany during four years, when Dr. Pringle was Physician to the British forces in the Confederate army, has, from such resources, produced this useful and well-digested treatise.

We judge it wholly needless to give any citation from his first and second chapters, Of the Situation of the West-Indies, and of the Temperature of the Torrid Zone. From

the third, Of the Diet of Seamen, we shall only observe that instead of Irish beef (which the Dutch Admiralty have rejected as hard, dry, and salt) Bacon is served in a smaller quantity, and that they use hogs-lard, two days in the week, to their dinners of peas and bacon.

In his fourth chapter, entitled, Definitions of the *usual Diseases*, alluding to the term in the Society's first question, he restricts them to the putrid fever, the malignant fever, and the scurvy.

In his fifth chapter—Of the proximate Cause—he supposes these distempers to have one common cause, Putrefaction; his brief definition of which is as follows.

“ I shall content myself to say, in general, that by putrefaction, with regard to the human body, I understand a certain degeneracy or corruption of our juices, whence they contract a peculiar acridity or sharpness, more or less injurious to the solids; and thus impeding their functions, and altering their natural tone and qualities, they produce symptoms more or less violent and malignant, and occasion a great relaxation both of the consistence of the fluids, and the vibration of the solids. The first perceiveable alterations which putrefaction causes in our habit, are a colligation or attenuation of the juices; and, in the solids, such a dissolution of their firmness and connection, as correspond with our notion of atony, or relaxation.”

In his sixth chapter—Of the preceding or remote Causes—he supposes a hot, moist, and light air, the fetid vapours which the great heat exhales from that confined in the hold, and from the marshy coasts of the West-Indies, to be some of the preceding causes. The verminous and putrescent state of the sailor's food, and a natural propensity to such diseases as result from a soft, lax fibre, and a weak incompact blood, are also considered as predisposing causes.

In his seventh chapter—Of the Cure—having proposed the following indications to be strictly observed by the surgeon—“ 1. That the peccant acrimony and putrid substances, are to be separated and discharged. 2. Or else that they be corrected, or mitigated: and 3. That the vital powers be corroborated or restored.” And having mentioned all the evacuations supposed to answer the first indication, he observes, as to bleeding particularly.

“ With

“ With regard to phlebotomy, however, it is generally found to be less necessary in hot countries and seasons, than in the cold; and its benefit in putrid distempers, is probably very limited, being proper only in the first stages of putrid fevers, dysenteries, and malignant fevers caught by contagion: and even then, if the patient should be of a sanguine, vigorous constitution, with a full and strong pulse; from which circumstances the disease will appear more or less to partake of an inflammatory nature; even then in the two first distempers, this operation is generally performed only once; and, in the last, the quantity of blood taken away is very small.

“ In ardent and putrid fevers, the access and increase of which are sudden, and attended with violent head-achs, immediately followed by strong deliriums, the lancet has been found indispenfibly necessary.

“ In doubtful symptoms, it is a good method to feel the pulse whilst the vein is opened; and to regulate the quantity to be taken away by the variation in the force or feebleness of its vibrations.

“ With regard to the timing of venesection, whether in the height, or in the remission of the paroxysm, this seems less material, than the necessary circumstance of bleeding very early in the disease.

“ It must, however, be acknowledged, that, upon the whole, the pernicious effects of bleeding in putrid fevers is attested by a great number of the most celebrated Physicians, as Hippocrates, Aretæus, Celsus, Alexander, Fernelius, De Gorter, Glâs, Bianchi, Junker, Huxham, and many others. Dr. Tissot, particularly, has lately demonstrated this beyond all manner of doubt, not only from the authorities already mentioned, and those of some eminent Writers besides, but principally from the experience of others, and his own, in many curious and convincing observations, supported by the most solid arguments: all this, I may affirm, perfectly agrees with my own uniform manner of treating the like fevers, which have occurred to me in the course of my practice. Dr. Pringle calls the hæmorrhage in the dysentery, a deceitful indication, if supposed to demand repeated bleedings: since, on the contrary, he warns Practitioners against such a practice, and plainly signifies, that if it be not used with great caution, it tends more to augment than to cure the disease,

“ Lastly,

"Lastly, It is accounted, in general, pernicious, to the highest degree, in malignant fevers, when arrived to their state, or second stage, and also in a confirmed scurvy."

In fact, it is not improbable, that the common practice in these fevers and climates, has often very injudiciously encouraged profuse and unseasonable bleeding.

Dr. Monchy has justly a better opinion of vomits in such fevers, on the invasion of the disease; and thinks, that in case of considerable costiveness, "the body should be carefully kept open; as the discharge of bilious matter, or excrements, towards the last stage of the disease, is accounted a very promising appearance." For this purpose he proposes manna and cream of tartar, but above all tamarinds, in such a quantity, as to preserve a moderate laxity of the belly. He joins in opinion with those physicians who forbid the use of hot and strong sudorifics; but observes, that a very free perspiration seems the best evacuation for scorbutics. As to correctives, particularly with respect to these last patients, he recommends "the vegetable acids, whether unfermented, as sorrel, orange and lemon juice, tamarinds, all kinds of fruits and acid esculents; or fermented, as Rhenish or Moselle wines, cyder, vinegar, or alegar, oxymel, tartar, and the cream of tartar, vinegar-why, butter-milk: acids from minerals, as spirit and elixir of vitriol, spirit of sea-salt, of saltpetre, are likewise, he says, passionately coveted by such patients; and their salutary effects have been demonstrated by frequent experience, both in putrid fevers and in the scurvy. Nevertheless (he adds) to those patients, whose bowels are weak and tender, such remedies are to be administered with caution." He justly prefers, among many other correcting antiputrescents, (which he enumerates) the Peruvian bark, and orange juice.

On the article of Food, which may be supposed to answer to his third indication of corroborating—he thinks, "that in a malignant fever which has continued some time, the pulse being not over-quick, the tongue moist, with a slow speech, and very little or no thirst, some wine should be added to the panada, and wine-why may be used for drink:" adding, that "in such circumstances wine is highly commended by several persons of distinguished character in physic, as a most excellent corroborant." The general allowance for patients, he says, is half a pint a day. His treatment of the frequently supervening dysentery, as a most dangerous

gerous symptom in these fevers, is pretty much in the common practice. With respect to blisters, he rationally observes, "that they are too often used unseasonably and prematurely; particularly in the first stage of a disease, and when the rapid ferment of the blood seems considerably to interdict all stimulation; but afterwards, and subsequent to proper evacuations, they have sometimes been resorted to with remarkable good effects."

His last chapter treats of Preservatives from these distempers; which preservation regards either such as have not been sick, or preventing the relapses of such as have recovered. These ends he judges are most effectually to be obtained by procuring the utmost possible purification of the air, and by preserving it in such a state; for which purposes he recommends Mr. Sutton's pipes, the only expedient he had probably heard of, but which seems very properly superseded by the late truly worthy and ingenious Dr. Hales's ventilators. He enjoins, "that the ship be always kept clean and light-some between decks; as dry as possible in rainy or stormy weather; and that in fair weather the ports be opened. That the ship's crew be obliged to keep their cloaths and their persons clean. That they should suspend all labour as much as possible, about noon, during the most violent heat; and that there should be supernumerary watch-coats to change in rainy weather, and on their nightly duty." The remainder of this chapter is chiefly employed in directing a proper strengthening and antiseptic diet for the Convalescents, (a great part of which is taken from Writers of our own country) and in several proposals for curing foul water, or converting salt-water into fresh, by distillation, or other means.

We have cited the less from this judicious and laborious performance, not solely on account of our being straitened by other articles, but also as it abounds with extracts from many of our most eminent Writers on the like subjects. Dr. Monchy has demonstrated his good sense in collecting the best materials for a proper solution of the Society's queries; and his judgment in methodizing and digesting them with order and perspicuity; whilst he connects them with many judicious and medical reflections from his own experience. Perhaps he might have agreeably retrenched a little of the tautology which occurs in the performance: but his intention seems rather to have been a little redundant, than the least defective, on a subject so greatly interesting to his country, and so worthy of himself, as a good citizen.

Upon

Upon the whole, we think it may fairly be recommended as a good manual Compendium for medical and chirurgical Gentlemen employed in the navy and army, in long voyages to the East-Indies, and wherever the scurvy prevails; a distemper which, with some diversity of appearances, seems familiar, at least in long voyages, to many different climates.

The Liturgy of the Church of England, in its ordinary Service, reduced nearer to the Standard of Scripture: To which are prefixed, Reasons for the proposed Alterations, humbly recommended to public Consideration, and more particularly to those Noblemen and Gentlemen who have Chapels appropriated for divine Service. Revised and published by the Author of the Appeal to the Common Sense of all Christian People, &c.
12mo. 1s. 6d. Millar.

WE sincerely congratulate all the friends of true religion, (and those especially who wish well to the farther improvement of the Liturgy of our national church) upon the public appearance which the worthy Editor of this specimen is again making in favour of reformation; in which important cause he has already distinguished himself with so much honour; and to which we find him still adhering with steadiness and constancy, *through good report, and through ill report.*

It is from such a spirit as this that we can alone hope for success, in what has so long been the earnest desire of wise, honest, and good men, both among the clergy and laity: and pity it is, that such repeated attempts as these, in a design wherein the progress of true religion, the credit of Christianity, the honour of the established church, and the general improvement of mankind, are so much interested, should not meet with that public countenance and encouragement which they so well deserve! Happy, happy, indeed, should we think ourselves, if, by any thing we can offer in our little pamphlet, we might hope to awaken the attention of mankind, convince them of the necessity, and facilitate the progress of this good work.

Before we give an account of the alterations proposed in this *Specimen of a reformed Liturgy*, we shall take the liberty to offer a few things relating to the necessity of a farther reformation

formation in general, freely submitting them to the judgment of our candid and impartial Readers.

There are two points of light in which this subject offers itself to our consideration, which we do not remember to have seen much noticed in disquisitions of this kind.

The first is, *the Case of the Clergy themselves.* That the church of England is at this time remarkably happy in a great number of sensible and learned Clergymen, will, we apprehend, be readily acknowledged by all parties. It is probable, there is no one country in the Christian world upon an equal footing with us in this respect. The Ministers of religion have largely enjoyed the advantages of the present improved state of science and literature; they have themselves, in a very considerable degree, contributed to improvements of this kind; many of them at this time appear in the first rank in the republic of letters; they have particularly distinguished themselves in critical and theological knowledge, in Christian antiquities, and in an acquaintance with the Scriptures; the consequence of which has been, that in this age of freedom and enquiry, so friendly to the progress of religious knowledge, they have learned to entertain opinions, and to form judgments, very different from those that were received by our ancestors in former ages; and particularly in the times when the public services of the church were compiled. It may be presumed too, that it has not been without very good reason, that the Clergy of this age have departed, in their judgments, from the prescribed creeds and articles of former times; and are very well able to support their present sentiments, in a rational and judicious manner. Many of them have publicly done this, with great spirit, and yet with great modesty.

But, how extremely painful and irksome must it be, for a number of Gentlemen of this respectable character; men of education and learning; men of solid sense and sober judgment; and may we not add, men of liberal and ingenuous minds; of great virtue and piety,—to be obliged to stand up in our churches, and from time to time to read a service, some of the leading sentiments of which are inconsistent with the sense and judgment of their own minds; and in their apprehensions contrary to the genuine doctrines of the Christian religion? What good-natured mind can forbear pitying them under so disagreeable a circumstance? Who does not wish to see them released from what must be so uneasy to them, and to which nothing but time and custom could, in any tolerable degree,
reconcile

reconcile them?—The public offices of religion, consisting of humble acts of praise, adoration, and gratitude, are some of the noblest exercises of the human mind, and the sources of its purest and most refined pleasures: but upon such occasions as these, in a direct address to the Supreme Being, and in the presence of great numbers of our fellow creatures, to be obliged to belie their own judgment, and with a solemn countenance to act the grossest hypocrisy, must be highly offensive to every person of common sense and feeling.—But how much more must it be so, to a pious and worthy CLERGYMAN, whose office it is to conduct the devotions of a Christian assembly; and whose earnest desire it is to perform his duty in a manner becoming its dignity and importance!

But there is something in this of still more painful and disagreeable consequence: the character of a worthy Clergyman becomes suspected by his Parishioners; his integrity is arraigned; and, being thought to act with deceit and falshood in discharging the duties of his office, and to be guilty of hypocrisy in the most solemn acts of religion and divine worship, he loses all dignity of character amongst his people; and has no longer any influence over their minds, while he is dissuading them from the various species of vice and dishonesty; or exciting them to every instance of integrity and virtue. The influence of his own example destroys the efficacy of his better instructions; the most unhappy prejudices are formed in the minds of his hearers; and they are at length ready to conclude, that their Minister is an insincere dishonest man; that he is governed by views of avarice or ambition; that he is, perhaps, an infidel; and that religion is no more than a state business, which must be carried on, merely to serve the purposes of civil policy.

Now if such consequences as these arise from the present circumstances of things; (and that they do, we have but too many evidences in almost every part of the kingdom) it is surely the strongest argument in the world for a farther reformation: and we may reasonably hope, that the friends of virtue and true religion will unite in every wise and prudent measure, to put an end to these evils, which threaten very destructive consequences to the most valuable interests of mankind.

It may, indeed, be said; it has been said with great petulance, and not with that honest spirit which should always prevail on occasions of this kind, that the best way to put an end

end to these evils, is, for those who are dissatisfied with the doctrines and articles of the church of England, and cannot perform her public offices with a good conscience, to leave their cures, resign their preferments, and become *Dissenters*. But this is to cut the knot, instead of untying it. There is but little humanity, less good sense, and still less policy, in such proposals as these: and we trust in GOD, that the happy time will come, when the wise Rulers of our land will provide a remedy for these evils, without banishing from the public service the most learned and most valuable part of our Clergy; and leaving our churches in the hands of zealous and ignorant enthusiasts, who, however well-meaning they may be, are, at this day, the reproach of Christianity, and the greatest enemies of genuine religion.

The other point of light in which this subject may be considered, is the manner in which the *laity* are affected by the continuance of things in their present state.—It has been frequently said, that the Clergy alone are affected by it; and that the people, in general, have little or no concern in it. But this, we apprehend, will, upon examination, be found a great mistake: It was, surely, not merely for the CLERGY, it was likewise for the improvement of the LAITY, and to impress and preserve upon their minds a sense of GOD and true religion, that the offices of public worship were appointed. Now the Laity themselves have likewise partaken of the general improvements of knowledge and science; they have learned to think and judge for themselves; they have many of them examined into the established doctrines of religion; they are, in several respects, dissatisfied with them; and the consequence is, when they come to attend upon the service of the church, they there meet with many things which their judgment doth not approve; which they think neither consistent with the doctrines of natural or revealed religion; and in which, therefore, they cannot join, so as to make them the act of their understandings, and the sincere language of their hearts. The first ill consequence is, that in these parts of the service, they withdraw their attention, and refuse to assent to what they either do not understand, or entirely disapprove: next, they conceive a general disgust to the service itself; the holy rites of religion are no longer matter of pleasure and delight to them; they at length absent themselves from church altogether; and the last of these unhappy consequences is, that without uncommon care and attention to the private exercises of devotion, they grow indifferent to religion itself;

give themselves up to a life of pleasure ; they become infidels, and they become profligates. It is impossible to have a general acquaintance with the world, and particularly with the manners of this great city, from the highest classes of life, down to the common ranks of the people, and not to have observed many instances, which but too well confirm these remarks. And how should it possibly be otherwise ? Unless the Improvements in our offices of religion bear some proportion to the real progress of knowledge in the world ; they will, they must, sink into contempt ; and, from despising its external offices, men will readily proceed to despise religion itself ; which can never happen without the worst effects upon the peace and good order of society,—without destroying all virtue and good manners amongst us.

In opposition to all this it may be said, that were any alterations to be made, in order to satisfy the minds of those we have been speaking of, the effect would only be, the dissatisfaction of such as retain different sentiments ; who are probably superior in number, and to whom, therefore, a proper regard ought to be had.

To this difficulty we reply, in a manner very happily suggested by our Editor, in his preface.—“ If officiating ministers were but indulged the liberty of using or laying aside any particular parts of the service, such an indulgence granted by our condescending Governors, would not occasion the least disturbance. Those ministers and congregations who were attached to the old forms, could make no complaints, as being left to their full liberty to conduct their worship in the manner they most approved : and though the business of *uniformity* might be a little broken in upon, peace and charity might still be maintained ; and the public worship of Christians would be more the sincere and genuine worship of the heart ; which is a point of infinitely greater moment than the most precise uniformity in any one particular external mode of worship.”

Having thus, in the integrity of our hearts, and from a desire to contribute our mite to the facilitating this noble and Christian work, ventured to offer these few things to the consideration of our Readers, we proceed to lay before them an account of the *Specimen of a reformed Liturgy*, which is now made public.

This specimen, upon a general view, bears a very near resemblance to the *old service* ; and the Author of it appears to have

have made it his great object, to depart from it as little as possible: and in this, we think, he has judged wisely; as people in general must be supposed to have a strong attachment to what hath received the sanction of time, and what they have so long been accustomed to: and as the proposed form is so very similar to that which we have so long used, the transition would be more easy and natural. Novelty would, perhaps, be the greatest objection to the introduction of any Liturgy which differs very materially from the present.

The *style, language, and manner* of the *Common Prayer* are perfectly retained in this Specimen: and, indeed, these are, for the most part, so truly excellent in their kind, have so much plainness and simplicity, so much decency and gravity, are so improved by age, and so generally removed from every thing *vulgar*, that it will never be easy to fall upon any thing more happily adapted to the nature of prayer, and the capacities of mankind.

There is one thing in which our Author has evidently improved upon the present practice of the church, and that is, by preserving the *unity of the service*. The manner in which the *morning service*, the *Litany*, and the *communion service* are now read in parish churches, occasions a great deal of confusion, and has frequently been complained of: the Author of the Specimen before us has avoided this inconvenience, and given us one uniform, simple service, wherein all the parts are perfectly distinct; and the whole is of a proper length, without fatiguing the attention.

The great and capital alteration which the Reader will meet with in this *reformed Liturgy* is, that the *Athanasian doctrine* is totally excluded from it. The *Athanasian* and *Nicene Creeds*, the *Gloria Patri*, the third versicle of the Litany, *O holy blessed and glorious Trinity*, the *Collect for Trinity Sunday*, and all particular forms of expression founded upon the *Athanasian doctrine*, are entirely omitted.

In the room of the two excluded creeds, our Author retains the *Apostle's Creed*; omitting however the article of our Saviour's *descent into hell*, as being misunderstood by the vulgar and illiterate: he, perhaps, thought it too great a departure from his *original*, to drop the use of creeds in public worship altogether: this would, probably, have exposed him to some censure, and rendered his attempt more unpopular; at the same time he cannot but know, that there are great numbers

of intelligent Christians, who would heartily have approved his so doing. To worship the ONE true GOD through Jesus Christ, is a constant declaration of our faith.

After the Reading-Psalms, and in other parts of the service, where the *Gloria Patri* is used, in this Specimen are introduced other *scriptural doxologies*, such as these ;

To the only wise God our Saviour be glory and majesty, dominion and power, both now and for ever.

Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

Glory be to the Father, through the Son, in the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Instead of the present collect for *Trinity Sunday*, many of our Readers will be pleased with the two following, appointed in the Specimen for that festival ; and will be enabled to judge of our Author's abilities and taste, in this difficult species of composition.

" O God, who by thy dear Son, Jesus Christ our Lord, and by thy blessed Spirit, the Comforter, hast united us unto thy holy church, and who hast appointed baptism into the name of the Father, the Son, and the Holy Ghost, grant that we may live agreeably to our Christian profession, and that we may pay the highest praises, and humblest adoration, to thy divine Majesty ; the most sincere obedience to the sacred laws of thy Son, and the most ready compliance with the holy motions of thy good Spirit, till we at length arrive safely at the haven of eternal life, through our Lord and Saviour Jesus Christ. Amen.

" Or, this,

" Almighty and everlasting Father, who hast in the most solemn manner revealed thyself to be the only true God, and hast commanded us to acknowledge thy dear Son, Jesus Christ, as our Lord and Saviour, and thy holy Spirit as our Support and Comforter, we beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. Amen."

We did not expect in a form of Divine Service, professedly drawn up on *Anti-trinitarian principles*, that we should have found an instance of *divine homage* immediately addressed

to the *Son of God*: and yet in this *reformed Liturgy*, all the latter part of the *Te Deum*; the second versicle of the *Litany*, *O Son of God Redeemer of the world, &c.* and, *O Lamb of God that takest away the sins of the world, &c.* are retained. It is true, there are not many instances of the kind, in the whole service; at the same time we cannot help being of opinion, that there would have been a greater consistency, if nothing of this kind had occurred. The great principle of the Christian religion seems to be, that there is but *ONE GOD*; that he *only* is to be worshipped as the supreme object of all religious homage; and that all acts of Christian worship are to be offered up to him, in the name of Jesus Christ; that is, as his disciples, and with those dispositions which are recommended in his gospel.—That the character of our Saviour is the worthy object of honour and veneration, is most readily admitted; that the high offices he is appointed to sustain in the government of this world, and particularly his *regal office* and character, do justly demand our devout attention and obedience, will likewise be allowed: and the memorable declarations he, upon some extraordinary occasions, made concerning himself, *all power is given to me both in heaven and earth; the Father judgeth no man, but hath committed all judgment to the Son; as the Father hath life in himself, so he hath given to the Son to have life in himself, and to give it to whomsoever he will;* do bespeak a most significant character, and could only be spoken by one who filled up the most important station in the government of God. But notwithstanding this, that Jesus is not equally, and in the same manner the object of worship as the Supreme Being is, must also be granted. And, therefore, as all our Saviour's instructions relating to the worship of the *DEITY*, are so entirely silent upon this head; as nothing of this kind is mentioned in any part of the Gospels; as the instances of its being practised in the first age of Christianity are so few; and as the setting up two distinct objects of worship is a departure from the simplicity of religion, and may tend to distract the minds of men; it should seem desirable, that the worship of Christians, and especially in all public assemblies, should be directed to the one Supreme God, in the name of his Son, Jesus Christ.

Instead of the *Absolution*, as it at present stands in the Morning and Evening Service, the Author of this Specimen hath introduced in the same place, a *Declaration* to be made by the Minister alone. He seems to like the word *Declaration*, as more decent and modest than *Absolution*, and hath expressed

himself with great caution, without departing much from the old form.

"Almighty God, the Father of our Lord Jesus Christ, having in his holy word commanded his Ministers to declare to all people, that he desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and that he is ready and willing to pardon and absolve all them who truly repent, and unfeignedly believe his holy Gospel; let us therefore beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen."

These are the principal alterations which the Reader will meet with in this Specimen: there are a few others of a verbal kind, which will be generally thought for the better. The Author has also added, a new *Table of Lessons* for each day in the year; and a *Table of selected Psalms* for every day of the month. These were necessary improvements; and they seem to be digested here in a judicious and proper manner.

Upon the whole, as the pious and judicious Editor says, in his preface, "This attempt, as well as some other Specimens that have appeared in consequence of the *Free and candid Disquisitions*, plainly shew this at least, how easily our Liturgy might be altered for the better, and what great improvements it is capable of, if our worthy Governors were disposed to set about this noble and Christian work, and which has been so long and so earnestly wished for by the most rational members of the Church of England. It would be a glorious event, indeed, if the public service was reduced to the standard of the New Testament, so that nothing was found in the former, but what was warranted by, or not inconsistent with the latter. This would prove an extraordinary blessing, not only to this national church, but likewise to other Protestant churches, at home and abroad, by setting them a noble example of the necessity of another Reformation. Above all, by this Christian work, England might become the happy occasion of enlightning every part of the globe with the pure Gospel of Jesus Christ; nothing being more conducive to this godlike purpose, than to reform those corruptions in the Christian church which have hindered the conversion of Jews, Heathens, and Mahometans."

It is not easy for persons in common life to foresee when the Governors of the Church will think it a convenient season to enter upon this great work of Reformation: or, perhaps, their *various fears* may for ever prevent them from vigorously engaging in it. Notwithstanding this, if Reformation be necessary; if the satisfaction of the most sensible and valuable part of the clergy; if the progress of knowledge; if the interests of true religion amongst the laity; if the growth of infidelity and immorality, all cry out for reformation; in the name of God, let it be attempted by those who are equally interested in it, and whose minds are not subject to the *same fears*.

A time of public war, and especially when the dividing voice of faction hath again gone forth amongst all ranks of men, may seem to be unreasonable for such attempts as these: Reformation in religion may, perhaps, be better expected amongst the arts and improvements of peace:—when that happy event comes, may it bring along with it to the English church and nation this great and desired blessing; and amongst the many unequalled honours of the reign of **GEORGE III.** may it in future ages be said, that under his wise and auspicious government this good work was completed!

In the mean time, every thing which the present circumstances of affairs will admit of, ought to be done, in order to prepare the minds of men, and to facilitate the execution of this important design, when it shall in earnest be attempted: and, to this end, nothing could have a better tendency, or a more powerful effect, than for those Noblemen and Gentlemen who have divine service performed in their own domestic chapels, to introduce the use of some such Specimen as is now published. We should apprehend they might do it without giving offence to public authority, and especially if the officiating Clergyman had not any other cure in the church. This would be giving sanction to the important design; the countenance of their example would have the greatest effect upon the minds of their tenants and neighbours: were one instance of this kind to take place, it would probably soon be followed by many more; and we will take the liberty to say, that amidst the various public services in which persons of rank are engaged, either in the senate, or in the administration of justice and the laws, they could not render a more important service to their country, than by contributing, in this manner, to the reformation of religion.

The Dissenters have frequently been called upon to join their influence towards the accomplishment of this design: and as far as we are able to judge, many of the most rational and sensible part of that body of people are very well affected to it, and have repeatedly declared their readiness to join in the communion of the national church upon such a reformation as hath been proposed. There is, we are told, a very respectable society already formed in one of the northern counties, who have agreed to introduce such forms of worship into their public service; as they can all conscientiously join in: and how far this may *pave the way for the reformation of the national church*, (which our Editor seems to expect from such a practice becoming general) time only can discover. This one thing, however, we would beg to suggest to them, as a thought not unworthy their consideration; whether it might not be prudent to make use of the specimen we have now had under our review, as far as they approve of it, in preference to another service which may be prepared for them; which, however just and philosophical it may be in its sentiments, and we doubt not is so, will, however, have the *great objection of novelty* against it; and, probably, may not be so chaste and simple in its language.

We desire by no means to be understood as dictating to those who have the most perfect right to judge and chuse for themselves, and, we presume, are well able to determine what may be the most prudent measure in their peculiar circumstances: but we hope to be excused in our earnest wishes, that every event may conspire, and every method be pursued, which may tend to bring about a *general Reformation*; that the public service of religion may be performed in *sincerity and truth*; and that *true and genuine Christianity* may prevail against all *superstition and false religion* whatsoever,

An Essay on the different Nature of Accent and Quantity, with their Use and Application in the Pronunciation of the English, Latin, and Greek Languages; containing an Account and Explanation of the ancient Tones, and a Defence of the present System of Greek accentual Marks, against the Objections of Isaac Vossius, Henningius, Serpedonius, Dr. G. and others. By John Foster, M. A. late Fellow of King's College, Cambridge. 8vo, 3s; 6d. in boards. Poet, &c.

THE subject of this Essay will, probably, be looked upon by many Readers as curious, rather than useful, or of any considerable importance. Others there are, who will, no doubt, look upon it in a different light. For our part, we shall only observe, that Mr. Foster is an able advocate for that side of the question which he expounds; and that there are some curious and pertinent remarks to be met with in his Essay.—He endeavours, in opposition to a spreading opinion, to vindicate, from the imputation of ignorance, absurdity, and barbarism, the character of those learned Greeks of the lower Empire, to whom Europe, he says, is greatly indebted for much of that sound knowledge it now has: whose exile and misfortunes are to be pitied; whose abilities and genius are to be honoured; whose industry is to be respected; whose labours are to be thankfully received; and of whom every true lover of Greek learning should, with pleasure and gratitude, acknowledge himself a follower and admirer.

In the course of his attempt to vindicate our present system of accentual marks, he draws an argument *a priori*, in proof of the existence of ancient Tones distinct from Quantity. For as vocal sounds are formed by organs of speech which are essential and immutable parts of our nature, they must have been, he says, in all ages *substantially* and *formally* the same, tho' variously *modified* in their application: and if height and length are different and distinct qualities of human sound at present, they must have been so in the time of Homer or Aristotle.

When the Greek language became, what it was for several ages, the favourite of foreigners, then those persons, who are told, who particularly studied it with a view of illustrating and making it more generally known, did, in order to facilitate the instruction of others, wisely and properly enough invent marks of direction for that purpose; whether exactly in the same form with those we now have, or no, is very insignificant. Marks themselves are quite arbitrary: and if they are but faithful, are good. But whatever *signs* or characters Grammarians devised and used on that occasion, the *thing* signified by them, i. e. the particular rise and fall of the voice, Mr. Foster says, was the same, not invented by them, but existing always before them, (as much as speech was before any characters were formed) and only pointed out by them in a certain determinate manner.

Mr. Forster has annexed to this Philv Mutarus's Greek poem prefixed to Aldus's edition of Plato, and addressed to Leo the Xth, for which that Prince made him an Archbishop. His reasons for annexing this poem, of which he has given a very good Latin version, are these;—1st, Because it is not in Serranus's edition of Plato, and, consequently, not so much known as it deserves; 2dly, To shew the great merit of those Writers, who, by many of the *Journals*, are treated with great contempt.

MONTHLY CATALOGUE,

For OCTOBER, 1762.

POLITICAL.

Art. 1. *The Expediency of a Peace, deduced from a candid Comparison of the respective States of Great Britain and her Enemies.* 8vo. 1s. Cooke.

AMidst the wretched trash daily disgorged from the press, it is something to meet with a pamphlet of common sense and decency, such as this now before us, wherein we find a tolerably just representation of the relative state of Great Britain and her Enemies: and if the Author does not display all the powers of an able Rhetorician, he, nevertheless, approves himself a good Citizen and a discreet man.

That Peace is necessary for this kingdom, no moderate and dispassionate man can doubt; but as it is, at least, equally necessary for our enemies, it behoves us not to accede to any terms but such as are adequate to our successes; always remembering, that it is neither just or prudent to insist on retaining any acquisitions but such as are *reasonably* expedient for the purposes of security and indemnity. The Writers, therefore, who contend for and against Peace, are premature: the question, among unprejudiced people, is not whether Peace is expedient, but what kind of Peace is expedient?

Art. 2. *A Letter to a Member of the Honourable House of Commons, on the present important Crisis of national Affairs.* 8vo, 1s. 6d. Morgan.

This is one of those self-delegated Dictators, who, on this *important Crisis*, step forth to ring the changes on the trite topics which have, long since, been hackneyed by every antiministerial Scribler. The sum of his advice is, that we should *annihilate* our enemies; and that such acquisitions as we cannot keep, we should *blow up*. This, indeed,

dead, is a short road to universal dominion. But such furious Politicians are fitter for the camp than the cabinet: and if we may judge from the style and manner of this Writer, he is probably better qualified to handle a musket than a pen. If any should think us too severe, let them undergo the drudgery of toiling through upwards of *threescore* dull futile pages, and then be patient if they can.

Art. 3. *Some Reasons for serious Candour in relation to vulgar Decisions concerning Peace or War. In a Letter to a Friend.* 8vo. 6d. Henderson.

"I observe, says this Writer, the press groans under a load of SOLICITATIONS for WAR; but there seems to be no *sober reasoning* in it."—If the Reader chuses to be lulled with sober reasoning, that is, with that kind of sobriety which proceeds from constitutional phlegm, rather than from philosophical moderation, we recommend this soporific dose to him, in which he will find a great deal of sober reasoning, without any vigorous ratiocination.

Art. 4. *An Enquiry how far L*** B*** merits the exalted Character given him by the Briton; and the Politics and Principles of the Briton and Auditor exposed and refuted.* 8vo. 1s. Williams.

A flaming zeal, and a petulant spirit, run through the whole of this Enquiry. While the Enquirer is correcting the abuses of others, his very censure is expressed in the grossest terms of inelegance and scurrility. We are of opinion, that the indignation of this Writer will do his Lordship as little prejudice as the eulogiums of most of his Advocates will do him service.

Art. 5. *A Letter to the Right Hon. the Lord Mayor, Aldermen, Common Council, and Citizens of London, concerning the Peace now in agitation between Great Britain and France.* 8vo. 6d. Hinxman.

What Mr. Britannicus means by addressing this poor defence of the present Ministry to the Gentlemen mentioned in his title-page, we are at a loss to guess; unless it was with a view to the sale of a copy to each member of so numerous a body-politic: that were an allowable motive, indeed, and no reasonable man would blame him for it. But his success, in this respect, is much to be doubted; as the majority of the said Gentlemen may be such competent judges not only of the value of money and time, but of the subject likewise, as not very readily to submit to a tax of six-pence a head, for the sake of learning our Author's sentiments about and about it:—especially as they may come at them fifty per Cent. cheaper, in every ale house within the Bills of Mortality.

Art. 6. *A political Analysis of the War: The Principles of the present political Parties examined; and a just, natural, and perfect Coalition proposed between two Great Men, whose Candour is particularly considered.* 8vo. 1s. T. Payne.

The Coalition proposed by this moderate and sensible Writer, is such as we believe will be more readily assented to by the public in general, than by the parties here meant, viz. the Earl of Bute and Mr. Pitt.

In delineating the principles on which both these great men have acted in their respective administrations, our Author sees nothing but what is amiable, patriotic, and national.—" Their ultimate object, says he, is one and the same, the glory, honour, and felicity of Great Britain. The means of obtaining this object is Peace, in which they are likewise both agreed; but have differed with respect to the means by which it should be brought about. Mr. Pitt would accomplish it, by a vigorous unrelenting prosecution of the War; Lord Bute, by the gentle, equitable, and candid discussions of negociation.— L—B—, while he continues open to the method of negociation, has, during the course of his ministry, employed the whole force of the nation in distressing the enemy, and enlarging its conquests.— Mr. P—, since his resignation, has steadily and invariably exerted himself as a member of the legislature, in recommending the support of our Allies, the faithful accomplishment and continuance of our plan of connections on the Continent; the pushing the enemy on all sides, and the liberal supply of whatever sums may be requisite for enabling his Majesty and his Ministers to effect all these purposes.— Here, adds our ingenious White-washer, we see, not only the point wherein these two great men differ, but we see each of them in his own proper character, not only blameless, but abounding in merit, and the strongest public affections; desiring, intending, and advancing the interest and good of their country."

Mr. P. at the time of his resignation, conceived a War with Spain to be unavoidable; but the same degree of conviction, we are told, had not then appeared to L. B.— Soon after, however, in consequence of Lord Bristol's dispatches from Madrid, L. B—, and the administration, became convinced of the impracticability of avoiding a Spanish war, and immediately began, with vigour, to prepare for the event. Had this, says our Moderator, been conceived a short time before, there had been no cause for Mr. P's resignation; and being apprehended now, there remains no longer between them any real difference of sentiment upon this matter. And he thinks, that as the point of honour concerning the advances to be made on the one side or the other, seems to be the only obstruction to a perfect reconciliation; and as the discontents which have been raised in the minds of the people are risen to a height that renders it necessary to dispense with punctilios, it seems requisite to reinstate Mr. P. in the same department and management of the war which he occupied before his resignation.— Such a Coalition, he takes it for granted, would

would produce the happiest effects; "Hence might we see war, should it be still necessary to continue it, crowned with victory and conquest, extending, enriching, and securing the greatness of a free and happy people, under the bold and enterprising genius of P—; and the national finances applied, with the highest integrity, economy, and judgment, to their true and national uses; virtue, genius, and the polite arts, encouraged and diffused among the people; and a British Parliament, in all its genuine and constitutional height of glory, unsolicited, unpensioned, and unbiassed in its operations, under the candid, honest, and discerning spirit of B—."

Our worthy and well meaning Author indulges himself not a little in this pleasing *Fisgab* fight of Britain's future happiness, in consequence of this supposed Coalition; but, on the other hand, should this promising event not take place, he turns the flattering perspective, reverses the scene, and presents a melancholy view, indeed: "the laurels gathered under one administration, torn and blasted under another; a glorious, successful, and advantageous war, wound up in an inglorious, unprofitable, and disadvantageous peace: attended with such a national discord and ferment of spirits, as will enfeeble and weaken the government, and reduce it to the same placid, timid, temporizing conduct, that rendered the Walpolean system so odious at home, and ridiculous abroad."——Which God of his infinite mercy prevent!

MISCELLANEOUS.

Art. 7. *Observations on Mr. Sheridan's Dissertation concerning the English Tongue: Shewing the Insufficiency of the Causes assigned therein for the Difficulties in our Pronunciation, and pointing out the real Causes thereof; together with the numerous Errors of the Author relative to our Language. Part I.* By J. English. 8vo. 6d. Kingman.

Mr. Sheridan, in his *Dissertation concerning the English Tongue*, [See Review for July last, p. 69.] observes, that the perplexed state of our spelling, is the reason why the pronunciation of our language is so impracticable to foreigners. One of the causes which he assigns for this irregularity in English spelling, is, *that a spirit of pedantry objected to the alteration of our spelling, in order to suit it to our sound, lest the derivation of words should be lost by such changes.*——Mr. J. English enters into a full examination of this cause, and endeavours to shew, from the influence of pedantry upon other languages, that in its own nature and inclinations it tends upon the whole rather towards regularity than from it; especially that it did so in France, by conspiring with the universal voice of that nation, in fixing their tongue by some standard rules, and stopping capricious innovators in due time and place.——He goes farther, and affirms, in opposition to Mr. Sheridan, that the fact which he (Mr. S.) alleges, is not true, there being scarce any traces of pedantry in our tongue.——He is an acute and sensible Writer, and many of his observations are not unworthy Mr. Sheridan's attention.

Art. 8. *Cicero on the compleat Orator, in three Books or Dialogues, inscribed to his Brother Quintus. Translated into English, with Notes and Illustrations. By George Barnes, Barrister of the Inner Temple. 8vo. 6s. Rivington.*

The following specimens may serve to give the Reader a sufficient idea of this heavy, verbose, and inaccurate translation.

Nam me quidem fateor semper a genere hoc toto sermonis refugiisse, et tibi cupienti et instanti serpiissime negasse, ut tute paulo ante dixisti : quod ego non superbia neque inhumanitate faciebam.

Jam vero ista Conditione, dum mihi liceat negare posse, quod non potero, et fateri a seire, quod nesciam, licet, inquit Crassus, vestro arbitratu percundemini.

Dicam equidem, quoniam instrui, petamque a vobis, inquit, ne has meas ineptias efferatis.

Indeed, Mr. Barnes, your exercise is very faulty : you must go into a lower form.

Art. 9. *Essays and Meditations on various Subjects. By a Physician. Edinburgh printed by Gordon. 12mo. 2s. Longman.*

We acknowledge ourselves not very fond of exhibiting before the public the *private Reflections and Meditations* of the closet : these are generally so much of a personal nature, and so much connected with the peculiar circumstances of the Writer, that they are not often well adapted to public use : when not intended to be made public, they may be very good indications of the disposition and temper of the person from whom they came ; and they may serve to shew in what manner he employed the hours of his retirement ; it is in very few instances that they are of great or general utility.

The *Essays upon Retirement and Old Age*, will generally be read with pleasure : the qualities which render the former agreeable, and the latter respectable, are well represented. In the third Essay, the Author leads us, by means of a *dream, or visionary representation*, to a view of the *Soul's employment after death* ; in which we are instructed, that it is only by an improved understanding, and pious and good dispositions

For as to me, you have just declared, that I have even avoided all this kind of discourse, and have often denied it to your earnest instance and desire ; which I neither did from haughtiness nor want of humanity.

Now then, on this condition, that I may have liberty to deny what is beyond my capacity, and confess my ignorance of what I really do not understand, you may, says Crassus, make any inquiries you think proper.

I will recount them, says he, since I have undertaken it, but must beg you not to blab my follies abroad.

discussions of here, we can be prepared for the realities of a future life.

Upon the whole, the Essay before us has many marks of a true, bold and devout mind: at the same time there are some loose notions which indicate a strong tincture of enthusiasm; and that the Writer had not been always accurate in forming his judgment upon subjects of religion.

Art. 10. *Rules for bad Horsemen. Addressed to the Society for the Encouragement of Arts, &c.* By Charles Thompson, Esq; 12mo. 1s. 6d. Robson.

The Author of this piece pretends to no other merit, than that of desiring to establish common sense in the room of unexamined maxims, which generally mislead. The rules he lays down, and which appear to be very good ones, are not designed for those who ride well, but for those only who are liable to difficulties and accidents, for want of common cautions; and who know not, that by leaving a horse at some liberty, and avoiding to give him pain by a bad management of the bridle, he will go better and more quietly than under a bad horseman, who lays all the weight of his arms on his horse's mouth, and by sitting awkwardly, not only becomes an uneasy burthen to himself and his horse, but rides in continual danger of a fall. — We recommend this little sensible tract, as one of those rare publications which are likely to be of some use to the world.

Art. 11. *An authentic Journal of the Siege of the Havanna.* By an Officer. To which is prefixed, a Plan, shewing the Landing, Encampment, Approaches, and Batteries of the English Army; with the Attacks and Stations of the Fleet. 8vo. 1s. 6d. Jefferys, &c.

Anticipated by the papers published by authority.

Art. 12. *An authentic Account of the Reduction of the Havanna.* &c. &c. 8vo. 1s. 6d. Huxman.

Industry seems to have been here at her old work; assisted by the news-papers, and Salmon's Geographical Grammar.

Art. 13. *A Narrative of the most cruel and barbarous Treatment of Miss Sarah Molloy, now in the Hospital of Incurables, in the City of Dublin; who was kept confined by her Parents, and starved in a shocking Manner, from the Year 1747, to 1762;—with all the different Letters and Affidavits on that Occasion.* 8vo. 6d. Kearsly.

This horrid tale has been satistically unfolded in papers.

- Art. 14. *An Account of the Guild-Merchant of Preston, &c. With a List of the Nobility and Gentry who appeared at the Balls, &c. Sept. 1762.* 8vo. 1s. Stuart.

This solemnity seems to be somewhat like that of *riding the Franchises* in Dublin, but less frequently celebrated, and of longer continuance. The Preston-Guild is observed once in every twenty years, and lasts two weeks; the Dublin Franchises return every three years, but continue only one day. This pamphlet affords but a very slight account of the Lancashire festival, and was sufficiently anticipated by the news-papers.

POETICAL.

- Art. 15. *The Ghost.* By C. Churchill. Book III.* 4to. 2s. Flexney.

Poetry, wit, humour, ridicule, satire,—ill-nature, gross abuse, and low scurrility, are the characteristics of the digressive, incoherent production now before us; which may not improperly be termed a kind of *Tristram Shandy in verse*.

This undisciplined, irregular Bard, this Pandour in Poetry, may, at the rambling rate in which he has hitherto proceeded, extend his *no* plan to the compass of the Iliad, and give us as many books on the Imposture of Cock-lane, as Homer employed to sing the dire effects of the wrath of Achilles.

With a slight alteration, and some latitude, the following lines, from the latter part of the present performance†, may be applied to the ingenious Author himself.

Here C———ll's rough ungovern'd soul,
Disdaining DECENCY's controul,
Despising French, despising *Erse*,
Pours forth the plain old English curse,
And bears aloft with terrors hung,
The honours of the vulgar tongue.

* For the first and second Books (in one publication) see *Reviews*, vol. XXVI. p. 313.

† Alluding to the Naiads of *Billinggate*.

- Art. 16. *Ode to the Right Hon. William Pitt, Esq;* By William Wales. Folio. 1s. Kearsly.

A pompous nothing.

RELIGIOUS and CONTROVERSIAL.

- Art. 17. *Remarks on Dr. Chandler's Original and Reason of the Institution of the Sabbath.* By the Author of *Religio Statica*. 8vo. 6d. Hinxman.

We shall give our account of this little pamphlet in the Author's own words, taken from his preface; in which he is as clear as in almost any other part of his work.

"My opinion is, that the Sabbath was at first sanctified by the creation of Adam on the seventh day, and not on the sixth, as is generally supposed; and that the morality or immorality of time depends wholly upon the action, or thing done, by a moral agent, in any given space or point of time."

If the Reader does not see clearly, from this Passage, what our Author intends, we cannot help it; and shall be obliged to say of him as he says of Dr. Chandler, *Now I have got him, I will keep him if I can.—Here we have him again;—but, strange as it is,—there is no holding him,—he immediately flies off.*—

Art 18. *Sermons on various Subjects: With an Hymn, adapted to each Subject. Designed to assist the Devotions of the Family and Closet.* By Thomas Gibbons, M. A. 8vo. 4s. Boards. Field, &c.

"To preach grace practically, and duty evangelically, says Mr. Gibbons in his preface, according to the example of the apostles and first ministers of the Word, is, I trust, my governing aim in all my ministrations; and perhaps there is scarcely a single sermon I ever delivered, but what has contained an union of privilege and precept, of faith and practice.

"According to this model are formed the Discourses here offered to the public view; and whoever peruses them, will find that I have neither omitted the great and glorious doctrines of christianity, nor been negligent in the improvement of them, for the most valuable important purposes of an holy temper and conduct in the hearts and lives of their professors, faith as the seed, and holiness as the fruit, I find united in the sacred writings; and a prevailing regard to both will, I think, evidently appear through the several pages of this volume."

To this account, which the Author himself gives of his sermons, we need only add, that they are plain and practical discourses; and that a spirit of seriousness and piety breathes through the whole of them.

Art. 19. *Annotations on a Sermon preached before the University of Oxford, on Sunday June 7, 1761, by George Horne, B. D. Fellow of Magdalen-College, and published at the Request of Mr. Vice-Chancellor.* 8vo. 1s. Fuller.

Mr. Horne says, *that works wrought thro' faith are a necessary condition of our justification; this Annotator tell us, that if works are conditions of the Gospel Covenant, it is no Gospel at all, we are still undone, farewell Salvation! no Sinner will ever enter into life.*—Farewell ANNOTATOR!

Art. 20. *A Treatise concerning religious Affections.* By the late Rev. Jonathan Edwards, A. M. and President of the College of New Jersey. 12mo. 2s. 6d. bound. Field.

The design of this treatise is, to shew what are the *distinguishing signs* of truly *gracious* and *holy affections*; and what are not so. The design is useful; in many respects it is well executed; it would have been much more so, had there been less *mysticism*, and a greater attention to that plain, but substantial, maxim of our Saviour in the Gospel, *by their fruits ye shall know them*.

Art. 21. *A Dissertation on Daniel's Prophecy of the Seventy Weeks.* By Richard Parry, D. D. Author of the Defence of the Bishop of London*. 8vo. 1s. Whiston.

We have some learned and ingenious conjectures in this performance; which having been published a considerable time, tho' it did not happen to fall in our way till very lately, it may therefore be now thought too late for us to enlarge upon it; otherwise it is not unworthy our more particular notice.

* See Review, vol. XXIII. page 256.

SINGLE SERMONS.

1. **T**HE Believer's Triumph; or the Sting of Death taken away.—On the death of Mr. Joshua Reyner, and published for the encouragement of weak and tempted Christians. By R. Elliot, A. B. formerly of Bennet college, Cambridge. Dilly.

2. *Good Men dismissed in Peace*—On the death of the late Rev. David Jennings, D. D. Sept. 26, 1762. By Samuel Morton Savage. To which is added, an Oration at his interment; by William Ford, Junr. Buckland, &c.

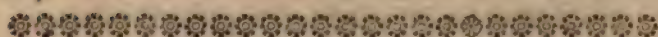
3. *The Wisdom and Goodness of God in the Vegetable Creation farther* considered*—at St. Ann's, Black Friars, Oct. 2d, 1762, before the Company of Apothecaries. By William Dodd, M. A. Chaplain to the Bishop of St. Davids. Britow.

* This is the Author's third Sermon on the subject.

T H E

MONTHLY REVIEW,

For NOVEMBER, 1762.



Medical Commentaries, Part I. Containing a plain and direct Answer to Professor Monro, Junior. Interspersed with Remarks on the Structure, Functions, and Diseases of several Parts of the human Body. By William Hunter, M. D. 4to. 4s. sewed. Millar.

THOUGH we have seldom entered deeply into the controversies of Physicians or Anatomists, yet, as there appears in these Commentaries something so decisive of a former anatomical dispute, (which we had cursorily reviewed) between our present Author and another Gentleman, of the same profession, we think we shall need no apology to our medical Readers, for presenting them a brief summary of this sensible and well-digested performance, which seems, to us, to preclude all farther pertinent debate on the subject. The two principal points, the discovery or property of which are litigated between Dr. Hunter and Dr. Alexander Monro, junior, (whose father became, in some measure, a party in the dispute, by a Letter, re-printed in these Commentaries) regard the prior injection of the *Epididymis*, and of the convoluted *Tubuli* of the *Testis* with mercury; and of the prior discovery of the lymphatic vessels being a system of absorbing ones: with the publishing, *not the printing*, of that discovery.

After a concise Introduction, Dr. Hunter asserts, and confirms his assertion by six reputable witnesses, that in his autumn Lectures, 1752, he produced a preparation of the human *Testis*, in which he had compleatly filled the *Epididymis* and the tubes composing the body of the *Testis* with mercury,

by injecting the *vas deferens*. The Doctor says, this occurred early in November, and it is natural to suppose him more attentive to the date than most of his friends or auditors. Mr. Watson of Marlborough-street, Reader of Anatomy, says, it was in the beginning of the autumn Course 1752. The five other Gentlemen are not so exact as to the month, but are all very clear, that it occurred, and that the preparation was satisfactorily exhibited at the public Lectures some time in that Course, which concluded in December 1752.

Dr. Donald Monro affirms, in his Letter here re-printed, "that his brother, Dr. A. Monro, injected the seminal tubes with quicksilver January 9, 1753, and that in autumn 1754, he published an account, and figures of them, which were sent to Dr. Shaw, and seen by Dr. Hunter: and as Dr. D. Monro says, "If Dr. Hunter can produce one well-vouched evidence of his having filled the seminal tubes of the *Testis* before the 9th of January 1753, Dr. A. Monro will freely give up all claim to the honour of the discovery;" and the young Professor himself having also "desired* Dr. Hunter to produce the testimony of some few of the number who had seen the preparation in question in autumn 1752," our Author concludes the first chapter, in which he has produced six, by saying, "the Doctor may observe, he has been disposed to oblige him." Could this plain and pregnant evidence need the least corroboration, it might be observed, that Dr. D. Monro says, in his Letter to Dr. Garrow at Barnet, dated December 14, 1752. "Dr. H's preparation is a common one; he will get the mercury no further than the *Epididymis*," p. 107, because, as he asserts, 104, "neither his father nor himself could get it further." Indeed Professor Monro, sen. has expressly admitted this, saying†, "he never could make it pass above half the body of the *Epididymis*:" having previously "supposed the fibres‡ of which the *Testis* is composed, to be vessels, but he could not determine of what kind, never having made a coloured liquor [nor any fluid of which we are informed] to enter them." Supposing our medical Readers a Court and Jury of Anatomists, on this point of the cause, we think the evidence concerning it, may properly be rested here.

The evidence, with regard to the discovery of the Lymphatics being absorbing vessels, stands briefly this. In a Letter,

* Observations anatomical and physiological, page 16.

† Medical Essays, vol. V. page 217.

‡ Ibid. p. 216.

which

which must have been dated sometime in 1757, and which Dr. A. Monro, junior, acknowledges to have been wrote by his father, this last Gentleman affirms, "that more than four years ago [suppose it the year 1752] he and many others saw the preparations which led him to the general doctrine of the Lymphatics being a system of absorbents. On the other hand, in page 101 of the present work, we are informed, that ever since the year 1746, when Dr. Hunter first read anatomical Lectures here, he, Dr. Hunter, has advanced the same doctrine. For this he appeals to the MS. Syllabus of his Lectures, used in public from the beginning, and to several MSS. of his Lectures in the possession of his Pupils. But what is closer, and has an appearance of being conclusive, is, that he appeals to the testimony of two living, or lately living, public Professors of Anatomy; to the three Readers of Anatomy at London, Glasgow, and Dublin; and to the anatomical Demonstrator or Dissector for the Professor at Cambridge, for his having taught this physiological doctrine for a number of years, and supported it by several arguments at his public Lectures. Besides strong and clear extracts from these Gentlemen's letters on this head, he has added the concurring testimonies of five others, some of whom were his Pupils as early as 1746. Now if Professor Monro's assertion already cited, of his having been led to this doctrine more than four years before 57, were extended to seven years, it would still manifestly conclude the discovery to have been previously made by Dr. Hunter.

The third chapter, *the History of the Dispute*, enforces all this circumstantially, and contains two Letters from Dr. Black, Professor of Medicine at Glasgow, to Dr. Hunter. They were occasioned by this anatomical Controversy, are very well written, and seem extorted from the Professor, through his prevalent attachment to truth rather than from friendship. The facts unavoidably bear hard upon one of these Competitors, while the expressions attempt to apologize for his temerity, and impress a favourable idea of his abilities.

The fourth chapter (which Dr. Hunter also employs in remarks on some extraordinary paragraphs, as he calls them, in Dr. Monro's pamphlet) relates to an appearance near the *Epididymis*, which Dr. Monro supposed to be a vessel coming from it; but which Dr. Hunter, and his brother Mr. John Hunter (who avers, he unravelled a great part of the preparation by dissection before proper witnesses)

nesses) affirm, to have been a very small process, or minute projection, from the *Epididymis* itself, from one part of which it came out, and returned again into another. However, as Dr. Monro took it for some remarkable vessel or duct, going off from the *Epididymis*, and says, Dr. Hunter has since demonstrated it to be such, without naming him as the Discoverer, he considers it as a great want of candour in him. Dr. Hunter affirms in fact, that he never demonstrated any such detached vessel (except Lymphatics) really thinking none such exist. If he may be credited in this, it was certainly sufficient to prevent his demonstrating it; and, at all events, his Antagonist, who is left in the sole possession of it, has sufficiently obviated his demonstrating it hereafter. For a confirmation that he afterwards spoke thus of this imaginary duct of Dr. Monro's, for which he supposes this Gentleman might mistake some common Lymphatic, he appeals to the Auditors of his autumn Course in 1758, (when Dr. Monro was gone to Berlin) and who then attested, that Dr. Hunter had always mentioned such supposed tube or vessel, in the same manner.

The second anatomical topic in this chapter, relates to the filling the lymphatic Glands, and the Lymphatics issuing from their cells, by inflating them, or by pouring mercury into their cavities, which Dr. Hunter affirms his brother had discovered a method of doing in 1753, or —54, by pushing a blow-pipe into their substance. On this account Dr. Monro has termed Dr. Hunter the Eccho of Nuck and Cowper; but very unfortunately, as the Author of these Commentaries positively affirms, that neither of these Anatomists had filled them in that manner, but by injecting some lymphatic vessel communicating with their cavity. Now we verily think, that no Reader who has a competent notion of Dr. Hunter's great assiduity and accuracy, and of his remarkable caution, will ever suppose, he would have asserted this of these two Anatomists, without having assured himself of its certainty.

In the chapter—Of Absorption by the Veins—of which faculty of the red veins Dr. Hunter entertains some doubt, we are presented with several experiments on five living animals, in order to discover whether they absorb or not: a question not fully determined by Physiologists; tho' their absorption is the opinion more generally received. Nevertheless, it must be acknowledged, that the several experiments made here, in presence of many competent spectators, incline considerably to the negative of their absorption; while they abundantly

bundantly establish the absorption of the Lacteals, if that needed any proof. Previous, however, to these experiments, Dr. Hunter modestly and diffidently says, "Authors of the best credit had given such arguments and experiments in favour of absorption by veins, that I dared not, even in my own mind, determine the question." The triumph assumed by Dr. Monro, on his ascribing to Dr. Hunter, a printed, public, and positive denial of absorption by the veins, is entirely dissipated, by the latter's disavowing the writing such a printed paper, or knowing of it directly or indirectly, before it was printed, and his being authorized to disclaim it by the real Writers.

The short chapter concerning the Vessels of the Cartilages, and of the Duct of the lachrymal Gland, affords Dr. Hunter an opportunity of correcting a mistake he was led into, when a young Anatomist, from some appearances with respect to those vessels. It also gives him an opportunity of convincing his Readers, that he had demonstrated the same ducts of the lachrymal gland in 1747, which Dr. Monro discovered in 1753. For the truth of this, he appeals to two Gentlemen, whom he names; and that he had demonstrated them many years before 1753, we are satisfied he might safely appeal to a few hundred.

The chapter containing—An Examination of what Professor Monro senior, published as a Defence of his Son—is sensible and expository, without acrimony. Great allowances should undoubtedly be made for any sallies of paternal zeal for the reputation of a son; who, possibly, if he had collected any information of the points in contest, might not have acknowledged such circumstances to his nearest friends. It recites, by the way, a remarkable case in proof and illustration of the doctrine of Absorption by the Lymphatics; which evinces, that Time will subscribe to a prognostic, founded upon an intimate acquaintance with the interior animal structure and œconomy.

The chapter—Of the Discovery of the *Membrana pupillaris*, and of the Insensibility of the Tendons, &c.—is composed, in a great measure, from Dr. Hunter's anatomical Lectures. It has been partly occasioned by Dr. Monro, senior, having reproached him "with quarrelling with other great Anatomists, which, he ventured to predict, would redound little to his honour." This has induced Dr. Hunter to print these passages, in order to specify the subjects and particulars

on which he might dissent a little from Baron Haller; with the terms in which he might express that dissent: and in neither of these can we discern any thing either illiberal or acrimonious. If such philosophical liberties were not allowable, it would be difficult to establish any new discovery in any branch of physics: and if this diversity of opinion should be deemed a dishonourable dispute, Anatomists, as our Author justly observes, must be very cautious in their improvements and communications. But there was so little reason to apprehend, from the real merit and abilities of the illustrious Haller, that he would be disgusted with a decent freedom in this way, that we are not surprized to find Dr. Hunter conclude this chapter, by referring to a passage in a treatise* of Haller's on the very subject about which they differed, and in which he has spoken by no means dishonourably of our Author; whose delicacy chuses rather to refer to the passage, than to cite the words of it.

The ninth and last chapter, concerning Ruptures, &c. is the only dispute Dr. Hunter admits he ever had with Mr. Pott. To submit what dishonour may redound to him from this, to the decision of the public, he avers his differing with Mr. Pott in regard to the situation of the *testes* of a foetus in the *abdomen*, till the birth. He also supposes he has some right to complain of Mr. Pott's publishing his treatise on the congenial *Hernia*, in which the *testis* and intestine are contiguous, without mentioning either his name, or his brother's in it; this last Gentleman having shewn Mr. Pott a preparation, that perfectly illustrated this curious, unborn, or *prænatalistial* Rupture, as it may be called; and which this chapter intimates, Mr. Pott did not fully comprehend before. Though there is some little asperity in this discussion, yet it does not degenerate into scurrility, but avows "a disposition to make Mr. Pott all just redress, if he shall candidly convince the Doctor, of his having misunderstood or misinterpreted any part of his conduct."

We must not omit, that this chapter includes—Observations on the State of the *Testis* in the Foetus, and on the *Hernia Congenita*, by Mr. John Hunter—They employ about fourteen pages, and contain a very full and elaborate account of the state of those parts in the Foetus; and of their various site and circumstances in some of its different months. It certainly required an experienced Anatomist, and very expert

* Mem. sur les Part. sensib. et insensib. tom. IV. p. 37.

Dissector,

Dissector, to exhibit such an accurate display of these, and many of the contiguous parts, as was previously necessary to produce the four elegant plates of them, which are annexed to these observations.

Such is the substance of the polemic part of these Commentaries; from which it is sufficiently apparent, that Dr. Monro will find it impossible to disprove such testimonies, with respect to the three contested points, as his Antagonist has produced. To view this matter, however, in the fairest light; as Dr. Hunter expressly ascribes the happy injection to his brother,—in which Dr. Monro succeeded equally two months after; the latter may, in candour, be supposed an equal Injector, tho', in this particular, a later one. That the substance of this part has long been concluded wonderfully extensive and tubular, is certain: but Mr. Hunter's compleat injection of it, has served as a very curious and satisfactory demonstration of its truth, and is the first that has come to our knowledge. Had Dr. Monro contented himself with averring, that independent of the least hint or information of this preparation, or of the new doctrine of the Lymphatics, he had as compleatly filled the part, and as unconsciously maintained that doctrine, solely from his personal investigation and deductions, such averment had been considerably more defensible; notwithstanding the glaring improbability of these anatomical novelties being long a secret at Edinburgh, after their publication to many Pupils, and other Auditors, at London. For Dr. Hunter has justly allowed, "that two persons engaged in the same studies may, not improbably, light on the same discovery;" and has elsewhere acknowledged his former opinion, "that he had made some discoveries himself, in which, he was afterwards convinced, he had been anticipated by Albinus and Haller." He seems, nevertheless, to have contracted no acrimony, nor ill language, from such anticipations; in which respect he certainly merits imitation. On the other hand, it seems likely, that a Gentleman who had not been robbed of a discovery, but only anticipated in it, would have fairly acquiesced in his conscious co-incidence with the penetration of another, who, from a variety of accidents, might have first started the discovery. But this circumstance of *crying out first*, with little temper and decency, looks like considering human flesh and horse flesh, on the same footing; and supposes jockeying in an anatomical Course, as fair as it was formerly supposed at a

anatomical Course, as fair as it was formerly supposed at a horse-race. Real honour, however, that high and exquisite honesty, which should be expected among men of scientific and liberal pursuits, is a very delicate uniform virtue, and will no more permit our invading the property of another's mind, than the wife of his bosom, or the money in his purse: and some unfair pursuits are commonly in view, when we prefer the applause of others, or any of its lucrative consequences, to the well-founded approbation of our own hearts.

After all, however, there is no being certain, how long it is since this Gentleman may have intended to have atchieved these discoveries, in which, perhaps, he has only been prevented by the officious hurry and impatience of others. He has indisputably been much enamoured of them all, and great love will plead for great allowances. It may be apprehended nevertheless, if this precipitate ardor for *finding out* shall still prevail, that its consequences may sometimes approach too near to finding more than was lost: and, at the very worst, a little generous truth may often turn out as reputably as too much invention.

With regard to the Author of these Commentaries, his superiority in the present debate, is too palpable for any, who consider writings abstracted from their Writers, to dissemble their conviction of it. This litigation will naturally establish his pretensions the more extensively, and more speedily, perhaps, than might have been effected by publishing his discoveries without it. The origin of the contest, with the illiberal manner in which it begun, must have a natural tendency to confirm him in that candour with which he treats all his other anatomical cotemporaries whom he names: for we may reasonably conclude, no man ever feels the excellence of any virtue so affectingly, as when he has been sensibly hurt by the want of it in another. Consummate candour is probably one of the rarest attainments of human nature; and tho' to rejoice in the equal or even superior worth and happiness of others, sounds romantic, and may be thought rather one of the beatitudes in a state exclusive of doubt and discord; yet it is very conceivable, that such excellent persons, as have subdued all envy in themselves, may have some foretaste of so refined a fruition in this.

Since the great and compleat discovery of the Circulation, all subsequent anatomical ones have been thought reputable, in proportion to the light and importance attending them; and it were truly unjust to exclude men from fame, who so
painfully,

painfully, so disagreeably, and even sometimes so dangerously, employ themselves in the pursuit of it. It is no wonder then, if one Anatomist, who has investigated an useful, or were it only a very curious discovery, should assert an honour he had dearly earned; and prove tenacious, or even vindictive of it, from the invasion or rapacity of another; especially in the present case, where there was no medium: as Dr. Hunter must either have asserted his prior discovery of the contested points, or have sat down under the charge of that plagiarism, which he has so effectually repelled, and, with so much probability, retorted. This consideration will sufficiently qualify that poignancy of resentment, and keenness of railery, which abound in some parts of this work; while those detached from the controversy, and published for the information of Students in Anatomy, discover the accuracy and precision of a Master.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LII. Part I. For the Year 1761. 4to. 12s. in Sheets. Davis and Reyners.

WHILE the publication of the Philosophical Transactions was entrusted solely to the Secretaries of the Society, it was no great wonder that a number of unimportant papers should render such publication sufficiently voluminous, or that partiality should sometimes give a place to others, redounding little to the credit of so learned and discerning a body. From the regulations, however, which were made a few years ago, when a Committee was first appointed to reconsider the papers read before them, and select out of them such as they should judge most proper for publication, we were in hopes that the future collections would be more curious and important, or, at least, that if they could not be rendered more interesting, they would be less voluminous; especially as the grounds of the preference given to the pieces laid before them were to be confessedly, the importance or singularity of the subjects, or the improved manner of treating them. We are in some degree mortified, however, to see the Compilers still proceeding so much in their old strain, *magno conatu magnas res agas dicere*; and to find their publications answer much the same end as formerly, viz. to satisfy the public, that the meetings

meetings of the Royal Society are continued, and that their Transactions still afford dull reiterated accounts of all the Earthquakes, Eruptions, Hurricanes, Summer-showers, and Jack o'lanthorns, which have been recorded in the Newspapers and Magazines so long before, and in a manner so little worth remembering, as to have been almost forgotten.

Not that we mean to insinuate, that the miscellany before us extending thro' a quarto volume of 414 pages, contains nothing singular and important: but we must avow our concern to see the *Philosophical Transactions*, published by an *English* Royal Society, reduced almost to a mere Journal of practical, and often confessedly blundering, experiments and observations.

If we had the honour of this learned body and of our country less at heart, we possibly might not have spoken our minds thus freely; but, as we know the great and distinguished abilities of many of the Members of the Society, we would exhort them, if they have the same regard for the character and credit of their body, not to justify, by their indolence or neglect, the reflection recently cast on all establishments of this nature; *que chacun de ceux qui les composent vaut toujours mieux seul qu'avec le corps**. But to proceed to give our Readers some account of the respective papers contained in this volume, agreeable to our plan.

NATURAL HISTORY and PHYSICS.

Art. 1. *An account of the use of Furze in fencing the Banks of Rivers. In a letter from the Rev. Mr. David Wark.*

In this paper is recommended a method to raise locks and dam-heads, at one tenth of the ordinary expence, by means of furze, and a perpendicular wall of stone, or of deal-boards.

Art. 2. *An account of a remarkable Halo. In a letter from Thomas Barker, Esq;*

Mr. Barker introduces this account with some observations not directly applicable to the subject, intimating his desire of hearing that some impartial person had examined into his opinion, concerning the change of colour in Sirius, sometime since presented to the Society†. The phenomenon here spoken of, was observed so long ago as May 20, 1737.

* *Emile*. Par J. J. Rousseau, vol. III. p. 316.

† See Review, vol. XXV. p. 7.

Art. 3. *An account of a Meteor seen in New-England; and of a Whirl-wind felt in that country. In a letter from Mr. John Winthrop, Professor of philosophy at Cambridge in New-England.*

A simple relation of two phenomena, not very uncommon in most countries, and much less extraordinary in New England.

8. *An account of an Eruption of Mount Vesuvius. In a letter from Sir Francis Haskins Eyles Stiles, Bart. F. R. S.*

9. *Another account of the same Eruption of Mount Vesuvius. By the same.*

The public are here reminded, that an eruption of Vesuvius happened in December 1760; that two English Gentlemen, with their guides, were obliged to run away from it, and that the Neapolitans were, as usual on such occasions, very much frightened.

12. *Experiments on checking the too luxuriant Growth of Fruit Trees, tending to dispose them to produce Fruit. In a letter from Keane Fitzgerald, Esq; F. R. S.*

The Author of this paper tells us, that by cutting off the bark of fruit-trees, and putting it on again, he made the branches so circumcised, produce fruit very plentifully.

13. *An account of the Urtica Marina. In a letter from Joseph Gaertner, M. D.*

In this paper are described several species of the *Urtica Marina*, called by Mr. Hughes* *animal flowers*; Dr. Gaertner classing them under the same genus as the Hydra of Linnæus, commonly called the Polype. Their figures are given, neatly engraved.

14. *A Catalogue of the fifty Plants from Chelsea Garden, presented to the Royal Society by the Company of Apothecaries, for the year 1760.*

15. *An account of the Cicuta, recommended by Dr. Storke; by William Watson, M. D. F. R. S.*

The design of this paper is to ascertain the species of the *Cicuta* recommended by Dr. Storke, so that medical Practi-

* See Review, vol. III. p. 197. Hughes's Natural History of Barbados.

tioners, who are not conversant in botany, and are nevertheless desirous of trying the effects of this plant, may with certainty know what it is. Dr. Watson had, indeed, endeavoured, in a former paper, to prove this plant to be the common Hemlock, and not the *Cicuta aquatica*, as had been suggested by some. Dr. Storke, however, has, it seems, put this matter out of doubt, by transmitting from Vienna some leaves of the plant he used, which appears to be of the same species as the common Hemlock.

16. *An account of an Anthelion observed near Oxford. In a letter from the Rev. John Swinton, B. D. of Christ Church, Oxon. F. R. S.*

This is a particular and well-narrated account of a phenomenon, observed from Shotover Hill, July 24, 1760. Anthelia, or mock suns, have appeared too seldom to afford sufficient grounds for a physiological explication of their cause; the Author, however, drops several sensible hints tending to confirm the received opinion, respecting the formation of this kind of meteors.

17. *An account of a production of Nature at Dunbar in Scotland, like that of the Giants-Causeway in Ireland. By the Bishop of Ossory.*

18. *An account of a remarkable Meteor seen at Oxford. In a letter from the Rev. John Swinton, F. R. S.*

This phenomenon was a very uncommon one; resembling an iris, except that its colours were very different. The Observer conceives it to have been a kind of a water-spout: an extraordinary appearance, indeed, so far from the sea as Oxford!

19. *An account of some productions of Nature in Scotland, resembling the Giants-causeway in Ireland. By Emanuel Mendez da Costa, F. R. S.*

The Bishop of Ossory's account, just mentioned, of the rocks at the entrance of the harbour of Dunbar, gave rise to the communication of the present, of some similar productions in other parts of Scotland, particularly in Cana island, near the isle of Sky.

21. *Dissertatio de Zoophytis, quam Regiæ Societati Scientiarum Angliæ legendam at judicandam præbet Job Bosler, M. D. Acad. Cæs. Reg. Soc. Angl. et Holland. Soc.*

To this dissertation is annexed a copper-plate, with figures to illustrate the verbal description.

22. *An account of an uncommon Phenomenon in Dorsetshire. In a letter from John Stephens, M. A.*

The phenomenon here described is that of a smoke, and sometimes of a visible flame, issuing from the cliffs near Charmouth in the western part of Dorsetshire; first observed in August 1751, and continued at intervals ever since. The Writer makes several pertinent remarks on the appearances he observed, with their cause and consequences, not unworthy the consideration of the Naturalist.

24. *A description of the Cephus. In a letter from D. Lysons, M. D.*

The Cephus is a sea-bird, of which we have here a very minute account.

26. *An account of the Earthquake at Lisbon, the 31st of March, 1761. In a letter from thence to Joseph Salvador, Esq; F. R. S.*

27. *Another account of the same Earthquake. In a letter from Mr. Molloy.*

This is said to have been the most severe shock felt at Lisbon, since the dreadful overthrow of that city in 1755. No great damage, however, was occasioned by it.

30. *An account of an Earthquake felt in the island of Madeira, March 31, 1761. By Thomas Heberden, M. D. F. R. S. Communicated by William Heberden, M. D. F. R. S.*

Dr. Heberden remarks, that tho' it be a common observation, that a calm always attends an Earthquake, no such thing happened in this; but a fine gale of wind before and after, as well as during the time of the shock. He observes also, that the sun, which shone very bright, was surrounded immediately after the earthquake by a very large halo, which lasted about an hour, and then gradually disappeared.

31. *An account of a treatise in Latin, presented to the Royal Society, entitled, De admirando frigore artificiali, quo mercurius est congelatus, dissertatio, &c. a J. A. Brauni, Acad. Scien. Membro, &c. By William Watson, M. D. R. S. S.*

This account contains a minute and circumstantial detail of Mr. Braun's discovery and experiments relating to the congelation of mercury. Among many other curious particulars,

Jars, we are here informed, that although many fluids will produce artificial cold, the nitrous acid is the most powerful; that the degree of heat, in which mercury begins to boil, is not at 600 of Fahrenheit's scale, as is generally imagined; but at least at 709: that the interval between the greatest contraction to the greatest dilatation of the mercury, consists of 1237 degrees of the said scale; its volume, and consequently its specific gravity, varying a tenth part. We are told also, that Mr. Braun never was able, by the mixture of snow and spirit of nitre, which froze the mercury, to freeze spirit of wine; whence it appears, says Dr. Watson, that spirit thermometers are the most fit to determine the degree of coldness in frigorific mixtures, until we are in a situation to construct solid metallic thermometers with sufficient accuracy.

56. *An account of an Encrinus, or Star-fish, with a jointed stem, taken on the coast of Barbadoes; which explains to what kind of animal those fossiles belong, called Star-stones, Asteriæ, and Astropodia, which have been found in many parts of this kingdom. By John Ellis, Esq; F. R. S.*

This is a curious paper, and is illustrated by two very elegant plates.

Papers relative to ASTRONOMICAL OBSERVATIONS.

- Art. 5. *Extract of a letter from the Abbé de la Caille, of the Royal Academy of Sciences at Paris, and F. R. S. to William Watson, M. D. F. R. S. recommending to the Rev. Mr. Nevil Maskelyne, F. R. S. to make at St. Helena a series of Observations for discovering the Parallax of the Moon.*

6. *A letter from the Rev. Nevil Maskelyne, to William Watson, M. D.*

Both these letters relate to the same subject.

The articles 32 to 48 inclusive, as also 59, 60, 61, 62, and 63, contain various observations made in different parts of the world, on the late Transit of Venus over the Sun; with other astronomical observations made on that occasion. Of these, therefore, our Readers will expect of us no farther account.

ANTIQUITIES and POLITE ARTS.

- Art. 7. *A Dissertation upon a Samnite Denarius, never before published. In a letter from Mr. Swinson, F. R. S.*

This

This inedited silver coin, we are told, is adorned with two Etruscan inscriptions, which very well merit the attention of the learned. It is of the size of the larger consular Denarii, discovers much of the Roman taste, and is in the finest conservation.

10. *Extract of a letter from Mr. Robert Mackinlay, to the Earl of Morton, concerning the late Eruption of Vesuvius, and the discovery of an ancient Statue of Venus at Rome.*

The eruption of Vesuvius, here cursorily mentioned, is the same with that above noticed in articles 8 and 9. The statue of Venus is said to be of most exquisite workmanship; full six feet high; and in the same attitude with the Venus of Medicis: with this difference, that her right hand is extended before her breast, and her left supports a light drapery below. This statue, we are told, was dug up in the *Mons Caelius*, and is now in the possession of the Marquis Carnavallia.

23. *Additional observations upon some plates of white glass found at Herculaneum. In a letter from J. Nixon, M. A. F. R. S.*

These observations are a supplement to a paper on the same subject inserted in the second part of the fiftieth volume of the Transactions. Mr. Nixon, who traces back the antiquity of glass windows to the third century, has here made several judicious critical remarks on what Authors have written on this matter: they are not, however, of a nature to be abstracted.

The medicinal, mathematical, and other articles, will be taken notice of in a future Review.

The Contemplatist. A Night Piece. By J. Cunningham.
4to. 6d. Payne.

IN bestowing our approbation on a former little piece of Mr. Cunningham's, we remarked some instances of quaintness and affectation, into which we presumed he had fallen by too close an imitation of Mr. Gray's celebrated Elegy. From the perusal of the performance before us, however, we cannot help suspecting some habitual quaintness in our Author's manner of thinking and writing in general.

Next to the pleasure we receive from the native efforts of true genius, is that of finding the sentiments and images it exhibits,

exhibits, attended with an elegant simplicity of expression: as nothing, however, is more agreeable than such an assemblage, so nothing is more disgusting to a Reader of true taste, than the formality of exhibiting trite and insipid trifles in the affected garb of an insignificant delicacy. There is a wide difference between quaintness and elegance, prettiness and beauty, childishness and simplicity; we are sorry, therefore, to see a Writer of Mr. Cunningham's talents for poetry, mistake himself so far in the use of them, as to justify us in saying of his performance, as he does of his subject, *Ab quantum est in rebus inane!*

It may be objected, however, that we do not sufficiently enter into the Poet's manner, and that

A Critic should peruse a work of wit,
With the same spirit that its Author writ.

For our parts, indeed, we despair of effecting this on the present occasion; we can imagine, however, that a Critic of our Author's quaint and delicate turn, might proceed to point out the beauties of his poem in the manner following.

I.

AUTHOR. The Nurse of Contemplation Night,
Begins her balmy reign;
Advancing, in their varied light,
Her silver-vested train.

CRITIC. How beautifully descriptive! methinks, I see Mistress Nurse leading the pretty creatures between the clouds, each in a silver vest, with a broad blue silk back-string!

II.

AUTHOR. 'Tis strange, the many marshal'd stars,
That ride yon sacred round
Should keep, among their rapid cars,
A silence so profound!

CRITIC. Strange, indeed, to the unphilosophic world! but our ingenious Contemplatist is Astronomer enough to know, that the sydereal cars have broad wheels, and that the celestial roads are paved with the finest Wilton carpets.

III.

AUTHOR. A kind, a philosophic calm,
The cool creation wears!
And what day drank of dewy balm,
The gentle night repairs.

CRITIC.

CRITIC. Pretty conceit! and as prettily expressed! How different from the gross and vulgar expressions of some pretended Philosophers! to instance only the following of an admired Writer.

Nature no atom throws away :
Whatever is, is right :
The dew the sun drinks up by day
The clouds p-ss down at night.

Foh! what a beastly creature! what an indelicate image is here presented! I vow and protest, the eye of a modest imagination can hardly look upwards, without putting the beholder to the blush.

IV.

AUTHOR. Behind their leafy curtains hid.
The feather'd race how still!
How quiet, now, the gamesome kid
That gamboll'd round the hill!

V.

The sweets, that bending o'er their banks,
From sultry day declin'd,
Revive in little velvet ranks,
And scent the western wind.

CRITIC. Gentle creatures! sweet things! *Leafy curtains!* *velvet ranks!* What elegance, what delicacy of expression and sentiment!

VIII.

AUTHOR. Where Time, upon the wither'd tree
Hath carv'd the moral chair,
I sit, from busy passions free,
And breath the *temper'd* air.

CRITIC. What a beautiful personification, to make Time the Sculptor to carve a seat for the Contemplatist! And what a seat! Not merely a material, but a moral, seat. How decent also is his attitude on this occasion, and how very different to the inelegant postures assumed by others. Even the polished and harmonious Gray has been so strangely unpolite, as to draw the following picture of himself.

There at the foot of yonder nodding beech,
That wreathes its old fantastic roots so high,
His little length at noon-tide would he stretch,
And pore upon the brook that babbles by.

What a filthy brute, to lie down and contemplate in the dirt! How much more like a Gentleman and a Philosopher doth this Author place himself in his moral chair! The Reader

must not imagine also, from the equivocal mode of expression here used by the Poet, that he ascended this withered tree, and sat there like King Charles in a flourishing oak; besides, a delicate man would be as careful to avoid tearing his breeches as daubing his coat. No, Reader! Time was a compleat Artist, and had commodiously formed a seat in the hollowed trunk; and had gilt its edges in taste, with the silver-shining, lambent-flaming, to-dust-mouldering, touch-wood.

XVI.

AUTHOR. How smooth that rapid river slides,
Progressive to the deep?
The poppies pendent o'er its sides,
Have charm'd the waves to sleep.

CRITIC. It is observable, that in this exquisite little poem the Author shews himself perfectly acquainted with the whole *Circle of the Sciences**. To taste the true beauty of this passage, the Reader ought to be skilled in the *Materia Medica* and to know, that poppies, having a soporiferous quality, is with the utmost propriety the Poet supposes them to have charmed the rapid river to *slide so smoothly*. I cannot be suspecting, however, that the Author is indebted for the beautiful alliteration, in the third line of this stanza, to the following similar one of a celebrated Poet.

Proud poppies pendent, primly prank its sides.

XX.

AUTHOR. Sleep, and her sister, Silence, reign——
They lock the shepherds fold!
But hark—I hear a lamb complain,
'Tis lost upon the wold!

CRITIC. Poor little lamb! how do I pity thee! It is too late to one but thou fallest into the hands of some naughty sheep-stealing butcher; and then, sure enough, the owner will find that thou art *lost*, indeed!

XXXVIII.

AUTHOR. Fann'd by the little lenient breeze,
My limbs refreshment find;
And moral rhapsodies, like these,
Give vigour to my mind.

CRITIC. O, masculine *vigour*! Vigorous as the blast of the pretty little lenient breeze! I cannot take leave of this elegant Contemplatist, however, without giving

* Sold by Mr. Newbery.

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him a caution always to wrap himself up warm whenever he seats himself by night in his moral chair; as the damp of the evening air, however *temper'd*, is very destructive to persons of a delicate constitution. He would do well also, on such occasions, not to *approfond* matters too deeply; as intense study is very pernicious to the nerves, and is an inveterate enemy to exquisite sensibility.

The Life of Asclepiades, the celebrated Founder of the Asclepiadic Sect in Physic. Compiled from the Testimonials of twenty-seven ancient Authors; and containing the most authentic Account procurable of his Name. Attestations of Authors. Monuments. Age. Places of Nativity and Habitation. Relations and Descendants. Condition and Fortune. Health, personal Qualities, and Form. Genius and Wit. Studies, Education, and Masters. Authors by him followed. Spirit and Manners. Deeds and Sayings. Writings. Friends and Enemies. Disciples and Followers. Eulogiums from the Antients. Judgments of the Moderns. From the Italian of the Signior Antonio Cocchi, late Professor of Physic in Florence. 8vo. 1s. 6d. Davies.

IF the extraordinary title, or rather *syllabus*, of this performance, appears very prolix to the Reader, it will only correspond in that respect to the work itself, which, in our opinion, might be more properly entitled, the Panegyric, than the Life, of Asclepiades; notwithstanding the few occurrences of his life, which are abundantly inflated and detailed in it; all the minute circumstances regarding Asclepiades, seeming of the last importance to his learned Biographer.

By the time we arrive at the 17th page we find it settled, that he was born at Prusa in Bithynia; and when we get a little farther, that he had lived at Parium in the Propontis, at Athens, and finally at Rome. Tho' Sig. Cocchi is a little puzzled about his parentage, he justly observes his education to have been profound and liberal; and as he had travelled much, he reasonably supposes his circumstances to have been commodious at least, which must be for his honour in our day, whatever it might have been in his own. Among his personal *qualities*, Dr. Cocchi, or his Translator, reckons his *good health*: and from his statue, which it seems was discovered about fifty years past, near the Porta Capena, within the walls of Rome, Professor Cocchi gives him a comely, majestic, and *clear-shaped*

personage. [Perhaps *clear* should have been *clean*.] But when he comes to mention those extraordinary mental powers, which he considers as the result of good health and vigorous organs (whatever instances to the contrary M. Paschal, and many thousand more may have been) either our Author, or his Translator, soars into a strain of such metaphysical bombast, as eludes common sense, and our moderate penetration. We can just conceive from it, that the subject of this Biography was a great phenomenon in his day, and we refer the curious Reader to make what farther deduction he pleases from a paragraph beginning with—It appears, &c. p. 25 and ending in the subsequent page.

Our learned Biographer is so zealous an Enthusiast in his Author's favour, that he is frequently reduced to assume many suppositions, *gratis*, in order to deduce so many inferences to his advantage. The following specimen, out of a multitude, is taken from page 37—38.

“From the good *disposition* of the *body*, from the clearness of understanding, from the education and learning of Asclepiades, and even from the philosophical sect* to which he adhered, there are reasonable grounds of concluding, that there existed in him all the virtues of the mind, with innocence of manners.—In the testimonies of the twenty-seven Authors who have mentioned him, we find no essential reproach made to his actions or morals; on the contrary, upon combining and putting together the minute, scattered, tho' imperfect particularities that are to be found concerning him, there can be no reason for denying him the character of sagacity, of spirit, of temperance, of mildness, and of a lover of truth and justice.”

Thus from an earnestness to credit Asclepiades with all possible virtues, our Author is repeatedly drove to this feeble negative argument, of such or such vices not having been recorded against him. All Writers who speak to his advantage, are fully credited in that respect; but the very same are supposed detraactive or invidious, whenever they affirm any thing censurable in him. Now with regard to Pliny, to Galen, and Celsus Aurelianus, who have all commended and censured him, the former was no Physician, and none of them were his cotemporaries, which must have prevented any personal envy. Our Author supposes, but improbably as

* This was the sect of Epicurus, Lucretius, &c.

it seems to us, "that Asclepiades never read one of the many libels which used to come out on the publication of any of his works; but nobly despised Envy's want of power to bite." He judges, but without any competent reason that we can discover, some of the most approveable doctrines of Celsus to have been derived from Asclepiades, whose "name he uncandidly concludes the former to have suppressed."

We would not, however, be supposed to deny, that some ancient medical Writers, and others, do not warrant a considerable proportion of what Professor Cocchi has advanced in favour of this Bithynian Physician, who practised with general reputation at Rome, until his violent death, in a very advanced age. That he was a learned Rhetorician, a very persuasive Orator, and a considerable natural Philosopher, as natural philosophy stood in his day, seems incontestable. But does it necessarily follow from this, that he must have been that consummate Physician and Philosopher, and in fact, that "faultless monster which the world ne'er saw,"—but which his Panegyrist would make him? Candor is undoubtedly due to the illustrious dead; but when this debt is paid the living Readers have surely a right to truth, with respect to the *whole* of a character proposed to them; since an improper estimation of their abilities, may conduce to a culpable imitation of their errors: whence it becomes the duty of genuine Erudition and Criticism, to present the entire character justly to them.

Tho' we have not the least disposition to sink the real merit of this Physician, it seems but fair to add a few just and natural shades to all this glare of excellence, or rather perfection, in which the Florentine Professor, or his Translator, exhibits him. For if the same Authors who are applauded for all their commendations of him, are of equal authority, with respect to his blemishes, at least; there was not the least want of confidence, or in fact effrontery, in his conduct; nor had he much regard to candor or decency in his demeanour to his medical brethren. He denied the great principle of attraction, asserted by Hippocrates, &c. (so thoroughly established in our day) and even attraction between the magnet and iron. He made a jest of Nature, and all the vital and oeconomic powers and operations ascribed to the animal mechanism by Hippocrates, with his notions of a crisis; in all which he certainly attempted to ridicule a modest, wiser, and better man than himself. He rejected purges in every case, except that

of a palsy, and a catalepsis; and if he ever directed a vomit, it was after supper. He bled in a pleurisy, only in consequence of the pain; but omitted it in a peripneumony, or inflammation of the lungs, as seldom attended with any. He never bled in a fever, nor even in a phrenzy. He gave wine in the former, after the fever was a little abated; and ordered it in phrensies, even to inebriation, to set the patients asleep. Nevertheless, he gave it in lethargies to keep them awake, and rouse their senses. His practice might possibly have been the source of a sort of medical proverb about *feeding a cold*, since in that case he ordered his patients to drink twice or thrice as much as they ordinarily did; and to add, at least, an equal quantity of wine to their water, which was a much greater proportion than the antients commonly used. With many other such particularities and contradictions, it has been allowed that he had considerable talents; and Dr. Le Clerc judiciously observes, that if his writings had been preserved, tho' he would scarcely have been considered as a good model for practice, yet his works might be pleasing to read, as they must have been agreeably written; and tho' little useful to Physicians, they might prove so to Philosophers, by reflecting some light on the remains of Epicurus and Democritus, whose principles he espoused, but with some variation, about the nature of the atoms, which he supposed *fragile*, and not *indivisible*, as their name imports; naming them rather *οἷον*, i. e. little lumps or masses.

The most advantageous point of view in which the practice of Asclepiades appears to us, is his attention to the *Medicina dietetica*, and sparing his patients the load and nauseousness of much physic. This might have been candidly attributed to his vigilant observance of the conduct of Nature in the process and cure of diseases, if he had not professed a total contempt of her oeconomy, as a chimera; and invested the Physician solely with the power of curing, by the controul and regulation of the corporeal motions: a tenet that might easily dispose him so much to frictions, unguents, sweats, swinging beds, and even penile baths for the sick.

It is confessed that Le Clerc and others, from whom these testimonies concerning Asclepiades are chiefly taken, are censured by Sig. Cocchi, as prejudiced, in ascribing sentiments to him which he never entertained. But as Le Clerc, Boerhaave, Haller, and others, who have mentioned him, had the

the same medical * Authorities relating to him with our Author, we think it is not the least detraction from his abilities to suppose that such Writers might, from the same materials, be equally capable with himself, of making a right estimation of Asclepiades. Le Clerc particularly treats him with great ingenuouſness, in endeavouring to assign a better motive for his behaviour, in the case of a phrenetic patient, to whom another Physician had previously been called, than that motive which Celsus Aurelianus plainly insinuates. Indeed, it seems clear to us, that every intelligent medical Reader will collect from Le Clerc's seventeen pages (wherein he has presented the entire portrait of Asclepiades) a more natural and probable resemblance of his character, than from Sig. Cocchi's seventy-seven pages, which, however learned, are verbose and declamatory, and do not contain an equal quantity of clear, solid, and pertinent disquisition; but a great number of this Bithynian's *παρα* or *uides* [vacuums] as Le Clerc translates them.

As we have not seen the Italian original, of which this is a professed translation, we are of course to suppose, that nothing has been interpolated by the Translator, which is not warranted by the text. Our strictures on it can only regard what has appeared to us. We recollect with pleasure, that the publication of the ancient Greek Surgeons, by † Signor Cocchi, in 1754, from the collection of Nicetas in the Imperial Library at Florence, was introduced with a proper and elegant Latin preface, and that the work was written in a spirit and manner wholly different from those of the present work. This circumstance suggested to us the possibility of this performance having been translated with some latitude; especially when we observed a strong resemblance of style between it and the ‡ *Institutes of Health*; of which it were easy to give some disagreeable specimens. Another motive which suggested this to us, was our recollecting, that this same Asclepiades, who rarely prohibited the use of wine, was also in the highest repute with that anonymous Institutor of Health; a circumstance which probably induced

* Except Sig. Cocchi has met with some ancient MS. relating to Asclepiades, in the Laurentian Library at Florence; but which he does not mention.

† Review, vol. XVI. page 259, seq.

‡ Ibid. vol. XXIV. p. 193, seq.

him to give the Vintners pretty good quarter, after his dreadful massacre of the Grocers, the Confessioners, and Oilmen.—In the Review referred to, for a former article from Signior Cocchi, our Readers will find a short, but entire, fragment from this Asclepiades, who made much noise in his profession, as Innovators and Wranglers generally do: in the translation of which Fragment, page 264, we should have wrote *tragic Poet* (τραγῳδοποιῶν) rather than *Tragedian*, which our language seems to restrain to an Actor in tragedy.

Emilius and Sophia: Or, a new System of Education. By Mr. Rousseau. Translated for Becket, &c. Continued from Page 269.

IN his *second* book, our ingenious Author proceeds to give us farther instances of the absurdities we fall into, by adopting the common methods of Education, and neglecting those which are pointed out by Nature. Mothers, he observes, are, in general, absurdly solicitous to prevent their children from hurting themselves, by those various accidents to which they are constantly liable; it being at this early age that we acquire our first principles of courage; and, by being inured to slight inconveniences, learn by degrees to support greater.

The first thing we ought to learn, and that which is of the greatest consequence for us to know, he remarks, is to *suffer*; children being formed little and feeble, apparently for no other reason than to learn this important lesson, without danger. I never knew an instance, says Mr. Rousseau, of a child's having killed, maimed, or done itself any considerable mischief, when left alone, and at liberty, except in cases where it has been imprudently exposed to tumble from some high place, fall into the fire, or left within the reach of some dangerous weapon. How useless and pernicious, therefore, says he, is that magazine of implements from which a child is armed at all points against pain; and is by such means exposed to it when he grows up, without experience, and without courage!

This remark is well worth the consideration of such fond parents as are so extremely tender of their children; and is very agreeably illustrated by the examples cited by our Author. At the same time, however, it is to be observed, that Mr. Rousseau is, by no means, an advocate for subjecting the
harmless

harmless innocents to the evils of wilful neglect, and much less to the cruel bondage of unnecessary restraint. He would have them indulged in the full enjoyment of all the happiness of which they are susceptible; and this especially from the consideration of the precarious duration of their lives. What can we think, says he, of that barbarous method of Education, by which the *present* is sacrificed to an uncertain *future*; by which a child is laid under every kind of restraint, and is made miserable, by way of preparing him for, we know not what, pretended happiness, which there is reason to believe he will never live to enjoy? But supposing it not unreasonable in its design, how can we see, without indignation, the unhappy little creatures subjected to a yoke of insupportable rigour, and condemned, like galley-slaves, to continual labour, without our being assured that their mortification and restrictions will ever be of service to them! Hence the age of cheerfulness and gaiety is spent in the midst of tears, punishment, rebuke, and slavery. We torment the poor innocents for their future good; and perceive not that death is at hand, and ready to seize them amidst all this sorrowful preparation for life! Who can tell how many children have thus fallen victims to the extravagant sagacity of their Parents and Guardians?

As to the happiness of which children, as well as grown persons, may be capable, our Author throws out some observations, no less remarkable for their novelty than ingenuity. They are not, however, altogether so precise and satisfactory as we could wish. He observes, that our misery consists in the disproportion between our desires and our abilities; and maintains, that a sensible Being, whose abilities should be equal to its desires, would be positively happy. In what then, he asks, consists human wisdom, or the means of acquiring happiness? To diminish our desires is certainly not the method; for if these were less than our abilities, part of our faculties would remain useless and inactive. Nor is it, on the other hand, to extend our natural capacity for enjoyment: for, if our desires should, at the same time, be extended in a greater proportion, we should only become the more miserable. He concludes, therefore, it must consist in lessening the disproportion between our abilities and our desires, and in reducing our inclinations and faculties to an equilibrium: as it is in such a situation, and in such only, that the whole man is employed. It is thus, we are told, that Nature, which formed every thing in the best manner, originally constituted

us; man, in his infancy, being possessed only of such desires as tend to his preservation, and the faculties necessary to their gratification; so that it is in this primitive state only, that our desires and faculties are counterpoised by each other, and that man is not unhappy.

Supposing this to be a true state of the case, and that our Author is not mistaken in his philosophy, it is certainly with as much justice as humanity that he advises parents to indulge children in those harmless pleasures which their nature prompts them to pursue. Who is there, says he among us, that has not, at times, looked back with regret on that period of our lives, when it was natural for the countenance to be always smiling, and the heart to be as constantly at ease? Why then will you deprive your children of the enjoyment of a season so short and transient? of time so precious which they cannot abuse? Why will you clog, with bitterness and sorrow, those rapid moments which will no more return? Do you know, ye fathers! when the stroke of death shall fall on your offspring? Lay not up in store then for your own sorrow, by depriving them of the enjoyment of the few moments Nature hath allotted them. As soon as they become sensible of the pleasures of existence, let them enjoy it, so that whenever it may please God to take them hence, they may not die without having tasted of life.

Our humane and distinguishing Author goes on to expatiate pretty largely on this head; taking great pains to establish a due medium between the two extremes of indulgence and severity; and to shew the difference between a child that is spoiled by an ill-judged licentiousness, and one that is made happy in the reasonable enjoyment of its liberty.

Mr. Rousseau proceeds next to consider the influence of moral precepts and maxims on the minds of children; advising them to be utterly rejected in the earlier part of Education. Mr. Locke's method, says he, "was to educate children by reasoning with them; and it is that which is now most in vogue. The success of it, however, doth not appear to recommend it; for my own part; I meet with no children so silly and ridiculous as those with whom so much argument hath been held. Of all the faculties of man, that of reason, which is in fact only a compound of all the rest, unfolds itself the latest, and with the greatest difficulty: and yet this is what we would make use of to develop the first and easiest of them. The great end of a good Education is, to form a reasonable man;

man; and we pretend to educate a child by the means of reason! This is beginning where we should leave off, and making an implement of the work we are about.

“ If children were capable of reasoning, they would stand in no need of Education: but, in talking to them, so early, a language they do not understand, we use them to content themselves with words, to cavil at every thing that is said to them, to think themselves as wise as their Masters, and to become petulant and captious: at the same time, whatever we hope to obtain of them by reasonable motives, is effected only by those of covetousness, fear, or vanity, always annexed.

“ We may reduce almost all the lessons of morality that have, or can be, formed for the use of children, to the following formula,

Master. You must not do so.

Child. And why must not I do so.

Master. Because it is naughty.

Child. Naughty! what is that being naughty?

Master. Doing what you are forbid.

Child. And what harm is there in doing what one is forbid?

Master. The harm is, you will be whipped for disobedience.

Child. Then I will do it so that nobody shall know any thing of the matter.

Master. O, but you will be watched.

Child. Ah! but then I will hide myself.

Master. Then you will be examined.

Child. Then I will tell a fib.

Master. But you must not tell fibs.

Child. Why must not I?

Master. Because it is naughty, &c.

“ Thus we go round the circle; and yet if we go out of it, the child understands us no longer. Are not these very useful instructions, think you? I should be very curious to know what could be substituted in the place of this fine dialogue. Locke himself would have certainly been embarrassed had he been asked so puzzling a question. To distinguish between good and evil, to perceive the reasons on which our moral obligations are founded, is not the business, as it is not within the capacity, of a child.

“ Nature requires children to be children before they are men. By endeavouring to pervert this order, we produce
forward

forward fruits, that have neither maturity nor taste, and will not fail soon to wither or corrupt. Hence it is we have so many young Professors and old children. Childhood hath its manner of seeing, perceiving, and thinking, peculiar to itself; nor is there any thing more absurd than our being anxious to substitute our own in its stead. I would as soon require an infant to be five foot high, as a boy to have judgment at ten years of age."

The judicious Reader will probably allow that our Author hath some shew of argument on his side, respecting the incapacity of a child, for entering into the nature of moral obligations.—We are apprehensive, however, that few fathers will very readily give into his opinion concerning the impropriety of exacting obedience of their sons; which hath been too long esteemed an essential point in the education of children, to be easily given up. Mr. Rousseau is, nevertheless, for confining it solely to the girls. Boys, he says, should not be made too docile and tractable, as by such means they acquire an ease and pliability of disposition incompatible with that resolution and spirit of independence which it becomes them to entertain, as Beings formed to judge, and act, for themselves. For this reason it is, that he directs the Preceptor, never to command his Pupil to do any thing.

"Let him (says he) not even imagine you pretend to have any authority over him. Let him only be made sensible that he is weak, and you are strong; that, from your situation and his, he lies necessarily at your mercy; let him know, let him learn to perceive this circumstance; let him early feel on his aspiring crest the hard yoke Nature hath imposed on man, the heavy yoke of necessity, under which every finite Being must bow: let him see that necessity in the nature and constitution of things, and not in the caprices of mankind. The bridle of his restraint should be force, and not authority. As to doing those things from which he ought to abstain, forbid him not, but prevent him, without explanation or argument: whatever you indulge him in, grant it to his first request, without solicitation or entreaty, and particularly without making any conditions. Grant with pleasure, and refuse with reluctance; but, I say again, let all your denials be irrevocable; let no importunity overcome your resolution; let the *no!* once pronounced, be as a brazen wall, against which when a child hath some few times exhausted his strength, without making any impression, he will never attempt to overthrow it again.

"By

“ By this method you will render his disposition patient, equal, resigned, and peaceable, even when he is not indulged in the pursuit of his own inclinations: for it is in the nature of man to endure patiently the absolute necessity of his circumstances, but not the capricious and evil disposition of his fellow-creatures. *It is all gone*, is an answer against which a child never objects, at least if it believes it true. After all, it must be observed, there is no mean to be preserved in our conduct in this particular: we must either exact nothing of children at all, or subject them, at once, to the most perfect obedience. The worst education in the world is that which keeps a child wavering between the will of the Tutor and its own; and eternally disputing which of the two shall be Master: I had an hundred times rather mine should be always master.”

As our Author, by this apparent concession, seems to give up the point he contends for, it may be thought needless to start any objection to it: a very striking and convincing argument might otherwise be brought in support of a father's exacting obedience of his son, if not as a moral duty, at least as a rule of behaviour; in following which the child might easily be made to see its own interest: the plea of age and experience is so obvious, and so good a substitute for the physical necessity contended for, that if a child be to take *any thing* on trust, it certainly may be very naturally required to obey the dictates of its father.

The most important and most useful rule of Education, Mr. Rousseau tells us, is not to gain time, but to lose it: the first part of it, therefore, ought to be purely negative: that is, it should not consist in teaching either virtue or truth; but in guarding the heart from vice, and the mind from error. We should not tamper with the mind, he says, till it hath acquired all its faculties; for it is impossible it should perceive the light we hold out to it, while it is blind: but if we could bring up a robust and healthy boy to the age of twelve years, without his being able to distinguish his right hand from his left, the eyes of his understanding would be open to reason, at our first lesson; and he might become, under proper instructions, the wisest of men. We must here take the liberty also, to say we differ entirely from our ingenious Author; being rather apt to conceive, that a boy, who might be brought up without knowing his right hand from his left, till he should be twelve years old, would never be capable of knowing it as long as he lived.

What can our Author mean by insinuating, that the mind acquires faculties, or even that its faculties are perfected, merely by time? If the mind be, as he supposes it, something of a distinct and different nature from the body, its perfection cannot be effected by that of the corporeal organs; it must have some kind of growth or progress peculiar to itself. And why should he suppose the mind capable of being perfected merely by time, any more than the body. Exercise, says he, the corporeal organs, senses, and faculties as much as you please; but keep the intellectual ones inactive as long as possible. Now, we will venture to say, that the intellectual faculties are as likely to reap the same benefit from the proper exercise of them, as the corporeal, from the like exercise of theirs; and we see no reason why a boy should be restrained from making use of his understanding, till he be twelve years old, any more than from making use of his hands.

As we cannot reason but from what we know, and as our knowledge is acquired immediately through the corporeal organs, there is doubtless an absurdity in bewildering the understanding with objects that are beyond the capacity or experience of the senses; and in our endeavouring to accelerate the progress of the mind beyond that of the body; but nothing appears more evident to us, than that the cultivation of both should be undertaken at the same time; and, indeed, the use of reason, or the exertion of the understanding, is absolutely necessary to the exercise of the corporeal faculties, in any tolerable degree of perfection.

Our Author tells us, indeed, elsewhere, that he is far from thinking children capable of no kind of reasoning; but that he hath observed, on the contrary, they reason very well as to things they are acquainted with, and which regard their present and obvious interest: that it is only in the depth of their knowledge we deceive ourselves, in attributing to them what they do not possess; and setting them to reason about things they cannot comprehend. This being the case, we can see no good cause for neglecting to cultivate the rational faculties in children; Mr. Rousseau's important injunction amounting to no more, than that we ought not to perplex them with reasoning about things above their knowledge or capacity: an injunction that holds equally good respecting persons of every age, sex, or condition. The same may be said also of his directions to engage their attention by subjects that are immediately interesting. There can be no doubt,
that

that the reason of a child should be exercised on topics different from such as we should prefer for grown persons. If they are not rendered interesting also, it is in vain that we expect to engage the attention of either the one or the other.

The only lesson of morality proper for children, says our Author, is never to do an injury to any one. Even the positive precept of doing good, if not made subordinate to this, is dangerous, false, and contradictory. "Who is there, continues he, that doth not do good? All the world, even the vicious man, does good to one party or the other: he will often make one person happy, at the expence of an hundred that he renders miserable: hence arise all our calamities. The most sublime virtues are negative. O, how much good must that man necessarily have done his fellow-creatures, if such a man there be, who never did any of them any harm!"

In consequence of these negative maxims, it is, that Mr. Rousseau advises us to be very sparing in laying on children any positive injunctions to virtue. By preaching up virtue, says he, we make them in love with vice; and encourage them to practice, by forbidding, it. In order to render them pious, we tire out their patience at church; and by making them mutter their prayers perpetually, compel them to fight for the liberty of praying no longer: while to teach them charity, we make *them* give alms, as if we were above doing it ourselves.

The observations our Author goes on to make on the subject of giving alms, and the liberality of children, are shrewd and pertinent.

"To give alms is the action of a man, who may be supposed to know the value of what he bestows, and the want his fellow-creature has of it. A child, who knows nothing of either, can have no merit in giving alms; give what he will, it is without charity or beneficence; indeed, he will be almost ashamed to give, when, judging from your example, he must think it is the business of children, and that he shall do so no more when he grows up.

"It is to be observed also, that we generally use children to give those things only of which they know not the value. What are to them the round pieces of metal they carry in their pockets, and which serve to no other purpose but to give away? A child would sooner give a beggar an hundred guineas than a cake: but require the little prodigal to give away
his

his play-things, his sweet-meats, and other trifles he is fond of, and we shall presently see whether or not you have made him truly liberal.

“ An expedient, however, is readily found in this case ; which is, by returning to children immediately whatever they give us ; so that they are ready enough to give what they know will be speedily returned to them again. I have never seen any generosity in children but what was one of these two kinds ; that is, they either gave away that which was of no use to them, or what they were certain of having again. Mr. Locke advises us to manage this matter so, as to convince children by experience, that the most liberal is always the best provided for. This, however, is to render a child only liberal in appearance, and covetous in fact. He adds, that children would thus acquire an habit of liberality : yes, the liberality of an Usurer, who would give a penny for a pound. But when they came to the point of giving things away in good earnest, adieu to habit : when they found things did not come back again, they would soon cease to give them away. We should regard the habit of the mind, and not that of the hands. All the other virtues which are taught children, resemble this of their liberality ; and it is by preaching them up to no purpose, that we load their early years with vexation and sorrow.”

Take the method directly opposite to that which is in use, says our Author, and you will almost always do right.— Absurd and inconsistent, however, as the common methods of Education may be, we cannot help thinking, that this rule would lead us into equal inconsistency and absurdity. Mr. Rousseau, indeed, is not the first Writer whose ingenuity hath been made the dupe of his passion for singularity. Exceptionable, nevertheless, as his plan may appear in some particulars respecting the moral instruction of children, we cannot but admire the shrewdness of his observations concerning the actual progress of their faculties, and the absurd means usually employed in their cultivation. He remarks, that parents are too often fondly mistaken in the natural capacity of their children ; thinking them prodigies of genius and understanding, when the lively sallies, or subtle observations that fall from their lips, are only characteristic of their years.

Forward, prating boys, Mr. Rousseau observes, seldom turn out ingenious and sensible men ; while, on the other hand,

hand, nothing is more difficult than to distinguish in children between real stupidity and that apparent dulness, which is the usual indication of strong intellects. The reasons on which he grounds this latter observation, are not incurious. It may appear strange, says he, at first sight, that two such opposite extremes should be indicated by the same signs; and yet it is, nevertheless, what we ought to expect: for, at an age when we have acquired no true ideas, all the difference between a child of genius and one that hath none, is, that the latter entertains on'y false ideas of things; while the former, meeting with none but such, refuses to entertain any: both, therefore, appear equally dull; the one, because he hath no capacity for the comprehension of things; and the other, because the representations of things are not adapted to his capacity. Such is our Author's explication of this phenomenon: it seems odd, however, to suppose that a child, at an age when he is conceived to have little or no judgment, should be capable of discerning the falsehood or incongruity of the images presented to him.

Mr. Rousseau proceeds next to examine into the propriety of the usual methods of instructing boys in literature, and in the sciences. As it is the immediate interest of Preceptors, he says, to teach their Pupils something which may enable them speedily to make a figure in the eyes of their parents, they take particular care not to engage them in the study of such sciences as are useful; because these would require them to be instructed in the nature of things. For this reason, they only teach them such as appear to be understood when their terms are once got by rote; such as Geography, Chronology, the Languages, and the like; all studies so foreign to the purposes of man, and particularly to those of a child, that it is a wonder if ever he may have occasion for them as long as he lives.

"It may seem surprizing, continues our Author, that I reckon the study of languages among the useless branches of Education; but it should be remembered, that I am here speaking of the early part of childhood: and, whatever may be said to the contrary, I very much doubt whether any child, prodigies excepted, is capable of learning two languages till it arrive at the age of twelve or thirteen.

"I agree, that if the study of languages consisted only in that of words, that is to say, of the figures and sounds that expressed them, it would be a proper study for children; but

languages, in varying the signs, diversify also the modification of the ideas they represent. The memory charges itself with two languages; but our thoughts take a tincture of the different Idioms. The judgment only is common to both; the imagination takes a particular form from every language; which difference may probably be in part the cause or effect of national characteristics: what appears also to confirm this conjecture, is, that among all the nations in the world, their language changes with their manners, or remains unaltered with them.

“Of these various forms of thinking and speaking, a child becomes habituated to one; and that is the only one he should make use of, till he comes to years of reason. In order to acquire two, it is necessary he should be able to compare his ideas; and how should he compare these when he is hardly in a situation to conceive them? To every object he might learn to give a thousand different names; but every idea must have one determinate form; he cannot therefore learn to speak more than one language. Will it be told me, that children do actually learn several? I deny the fact. I have, indeed, seen little wonderful prattlers, who were imagined to talk five or six different languages. I have heard them successively talk German, in Latin, French, and Italian words. They made use, it is true, of the different terms of five or six dictionaries; but they still spoke nothing but German. In a word, fill a child's head with as many synonymous terms as you please, you will change his words only, but not his language, for he can know but one.

“It is to conceal the incapacity of children in this respect, that Preceptors prefer the use of the dead languages, in which there are no proper Judges to find fault with them. The familiar use of those languages being long since lost, they are content to imitate, as well as they can, what they find written in books; and this they call speaking. If such be the Greek and Latin of the Masters, it is easy to judge what must be that of their Scholars.”

Mr. Rousseau objects farther to the study of History, as being above the capacity of children. The common method of instructing them by fables, he thinks also absurd and inconvenient; illustrating his arguments on this head, by a particular examination of one of the fables of Fontaine. Fables, he says, should be written for men; the simple truth should be always exposed to children. But, perhaps, the inconvenience

convenience our Author exemplifies, is owing to this very circumstance, that the fables we put into the hands of children, are calculated for grown men; whereas, if the Fabulist should properly adapt his writings to the capacity of children, they might not be liable to the censure here passed on them.

On the whole, Mr. Rousseau is, by no means, for having children pressed to learn any thing. I am almost certain, says he, that Emilius will know perfectly well how to read and write before he is ten years old, because I give myself little trouble whether he learn it or not before he is fifteen: but I had much rather he should never learn to read at all, than that he should acquire such knowledge at the expence of what would render it useful to him: and of what use would be his knowing how to read, if so disgusted with learning it, that he should hate to look in a book for ever afterwards? *Id in primis cavere oportebit, ne studia, qui amare nondum poterit, ederit, et amaritudinem semel perceptam etiam ultra rudes annos reformidet.*

Our Author proceeds, however, strongly to enforce the expediency of exercising the corporeal faculties, and teaching children the use of their sensible organs. "Of all our faculties, the senses are perfected the first: these, therefore, are the first we should cultivate: they are, nevertheless, the only ones that are usually forgotten, or the most neglected.

"To exercise the senses, is not merely to make use of them; it is to learn rightly to judge by them; to learn, if I may so express myself, to perceive; for we know how to touch, to see, to hear, only as we have learned.

"Some exercises are purely natural and mechanical, and serve to make the body strong and robust, without taking the least hold on the judgment: such are those of swimming, running, leaping, whipping a top, throwing stones, &c. All these are very well: but have we only arms and legs? Have we not also eyes and ears; and are not these organs necessary to the expert use of the former? Do not only exercise your strength, therefore, but all the senses that direct it; make the best possible use of each; and let the impressions of one confirm those of another. Measure, reckon, weigh, and compare. Exert not your force till you have estimated the resistance you are going to encounter; always so contriving it, that an estimation of the effect may precede the use of the means. Let your Pupil see his interest in never making superfluous or

insufficient efforts. By thus using him to foresee the effect of all his motions, and to correct his errors by experience, is it not clear, that the more extensive and various his exercise, the more judicious he will grow?

“ Let us suppose him going to move an heavy body by means of a lever; if he takes one too long, he will find it unmanageable with his short arms; if too short, he will not have sufficient force: experience will teach him to chuse one of the proper length. This kind of knowlege is not above his age. Does the matter in question regard the lifting a burthen? If he would take up one as heavy as he could carry, and not make a fruitless endeavour to raise one he could not lift, is he not under a necessity of estimating the weight by his eye? When he knows how to make a comparison between masses of the same matter, but of different bulk, let him learn to do the same between masses of the same bulk, but of different matter; he will then experience the difference of their specific gravity. I remember a young man, very well educated, who could not be persuaded, till he had made the experiment, that a tub full of cleft wood, was lighter than the same tub filled with water.

“ We are not all equally expert in the use of our senses. There is one, to wit, the touch, whose action is never suspended while we are awake, and which is extended over the whole surface of the body, as a continual guard to give us notice of every thing that may be offensive. It is by means of the continual and involuntary exercise of this sense, that we acquire our earliest experience, which makes it the less needful for us to give it any particular cultivation. We find, however, that blind people have a much stronger and more delicate sense of feeling than we; because, having no information from the sight, they are obliged to deduce the same conclusions from the former sense only, which we are furnished with by the latter. Why then should we not learn to walk, like them, in the dark; to know bodies by the touch, to judge of the objects that surround us; to do, in short, by night without candles, all they do by day without eyes? While the sun is above the horizon, we have the advantage of them, and lead them about; but in the dark, they are our guides, and take the lead in turn. We are blind as they during one half of our lives, with this difference, that those who are really blind, can at all times find their way about; whereas, we that have eyes hardly dare to stir a foot in the night. Will it be said, we may call for candles and torches? We may

may so : but this is to be always recurring to machines : who can assure us they will always be at hand ? For my own part, I had much rather Emilius should have eyes at his fingers ends than at the tallow-chandlers.

“ Should you be shut up in a house in the middle of the night, clap your hands, and you may perceive by the echo, whether the room you are in be large or small ; whether you are in the middle or in one corner. Within six inches of the wall, the very air will give a different sensation to your face to what it does in the middle of the room. Turn yourself round successively, facing every part of the room, and if there be a door open, you will perceive it by a gentle draught of air. Are you in a vessel upon the water, you may know by the manner in which the air strikes against your face, not only which way you are going, but whether you go fast or slow. These observations, and a thousand others of a similar kind, can be made only in the night ; for, whatever attention we bestow on them in the day-time, we are always so far either assisted or prevented by the light, that the experiment escapes us. We here make use neither of hands nor sticks ; indeed, we might acquire a considerable share of ocular information by the touch, even without touching any of the objects in question.”

In this manner Mr. Rousseau goes on to give a number of pertinent and useful instructions regarding the cultivation of the sensible, and thereby of the intellectual, faculties of youth. This part of our Author's work is not less ingenious than instructive ; and is well worthy the perusal of all those who are concerned in the Education of youth. The manner in which he would have boys initiated in the several arts and sciences, and induced to pursue those manly exercises which are essential to the perfection of their sex and species, is extremely sensible, and appears to be the evident effect of acute observation, and much reflection, on the subject. Indeed, we cannot bestow too great encomiums on the various instances here given of our Author's good sense and ingenuity.

In entering on his *third* book, Mr. Rousseau supposes his Pupil to have arrived at the age of twelve or thirteen years, at which time he thinks it necessary to vary his method of instruction. During the first term of childhood, says he, we endeavoured only to lose time, in order to avoid the ill employment of it. The case is now altered, and we have not time sufficient for every thing that might be useful. The pas-

sions advance upon us apace ; and the moment they give notice of their arrival, our Pupil will give ear to no other monitor. The interval between this term and his fifteenth year, he thinks is the proper time, therefore, to fix his attention on scientific objects ; this interval of dispassionate intelligence, however, is so short and transitory, and is besides employed on so many subjects of present utility, that our Author thinks it a folly to judge it sufficiently long for a child to acquire much learning or wisdom. It is not, therefore, our business, says he, at present to make him an adept in the sciences ; but to give him a taste for them, and point out the method of improving it.

Mr. Rousseau goes on to specify in what manner he thinks this may best be effected, illustrating his precepts by a number of pertinent examples ; of all which we cannot sufficiently testify our approbation. At the same time, we must equally admire the accuracy with which he appears to have studied the connection between the several faculties of the human constitution, and the means of improving them by each other. Among other objects of material concern, our Author expatiates pretty largely on the expediency of preparing a youth against any change of situation, to which the vicissitudes of fortune may subject him. By bringing him up, says he, only to fill one station in life, we make him unfit for every other ; so that mere accident may render all the pains we have taken, useless or destructive.

There is an absurdity, continues he, in making a dependance on the actual order of society, without reflecting, that such order is subject to unavoidable revolutions, and that it is impossible to foresee or prevent that which may affect our children. For this reason it is, that our Author would have boys of whatever rank or fortune, learn some mechanic art, or trade. To this proposal Mr. Rousseau imagines a fine Lady will object, and exclaim, " My child learn a trade ! make my son a mechanic ! consider, Sir, what you advise ! " — " I do, Madam, I consider this matter better than you, who would reduce your child to the necessity of being a Lord, a Marquis, or a Prince, or perhaps one day or other to be less than nothing. I am desirous of investing him with a title that cannot be taken from him, that will in all times and places command respect ; and, I can tell you, whatever you may think of it, he will have fewer equals in this rank than in that he may derive from you.

" Not

“ Not that I would have him learn a trade, merely for the sake of knowing how to exercise it, but that he may overcome the prejudices usually conceived against it. You will never be reduced, you say, to work for your bread. So much the worse for you ; I say, so much the worse. But, no matter ; if you labour not through necessity, do it for reputation. Stoop to the situation of an Artisan, that you may raise yourself above your own. To make fortune subservient to your will, you must begin by rendering yourself independent. To triumph in the opinion of the world, you must begin by despising that opinion.

“ Remember, I do not advise you to acquire a talent, but a trade ; a mechanical art, in the exercise of which the hands are more employed than the head ; an art by which you will never get a fortune, but may be enabled to live without one. I have often observed, and that in families far enough removed from all appearance of wanting bread, a provident father very anxious to furnish his children with various kinds of knowledge, that, at all events, they might be capacitated to earn a subsistence. In doing this also, such parents conceived they did a great deal in the way of making provision for their offspring, in case of the worst accidents. In this, however, they did nothing ; because the resources with which they thus provided their children, depend on the same good fortune of which they wanted to render them independent. So that a man possessed of the finest talents, unless he find himself in favourable circumstances to display them, is as liable to perish for want, as he that hath none.

“ But, continues our Author, if, instead of recurring to these sublime professions, which are rather calculated to nourish the mind than the body, you apply yourself, when occasion requires, to the use of your hands, all these difficulties will disappear ; the arts of servility are needless ; your resources are at hand the moment you want to profit by them : probity and honour are no obstacles to your subsistence ; you have no need to fear or flatter the great, to creep or cringe to knaves, to be complaisant to the world, or to be either a borrower or a thief, which is much the same thing, when a man sees no prospect of paying what he borrows. The opinion of others will not affect you ; you will be under no necessity of paying your court to any one, you will have no idiot to humour, or Swiss to soothe, no Courtezian to bribe, nor what is worse, to flatter. Let knaves jostle each other, and thrust themselves into preferment ; it is nothing to you : this will

not hinder you in your obscure situation, from being an honest man, or gaining a livelihood. You have only to go into the first shop of the trade you have learned, and desire employment; and it will be readily given you. Before noon you will have earned your dinner; and, if you are sober and industrious, before the week is out you will have earned enough to subsist on a fortnight; thus may you live free, healthy, sincere, diligent, and honest: a man's time is not thrown away in learning to make this provision."

With regard to the choice of a trade, our Author makes exceptions to the more frivolous and useless: he would not, for instance, have his Pupil learn to be an Embroiderer, a Gilder, or Varnisher, like the fine Gentleman of Mr. Locke: he would neither have him a Fidler, a Player, or a Pamphleteer; had rather he should be a Pavior than an Enameller, and a Cobler than a Poet. We will not dispute with our Author the preferable utility of these several professions; but we apprehend the pretenders to the buskin, as well as the tormentors of the goose-quill and cat-gut, will object to the impropriety of levelling their liberal and sublime occupations with the mechanic arts.

But having attended this ingenious Writer to the end of his third book, we shall here take leave of him, till the publication of the other two volumes of his very singular performance.

The modern Part of an Universal History, from the earliest Account of Time; compiled from original Writers. By the Authors of the ancient Part. Vols. XXXII. and XXXIII. 8vo. 10s. in boards. Osborne, &c.*

HERODIAN justly lamenting the little regard paid to TRUTH, by Historians, observes, *That the Writer of History is more careful to embellish his Works with propriety of phrase, and harmony of style, than with truth: reflecting that remote posterity will be more likely to admire the two former excellencies, than to detect his want of the last.*

This accusation, we apprehend, will not be brought against the Authors of the present Compilations; who seem to have paid no great attention to any other requisites of historical

* See our account of the preceding volumes of this work, in the twenty-third and subsequent volumes of our Review.

writing, than a proper regard to matter of fact: for here are few of those embellishments of composition for which the most celebrated Historians have been admired; from Thucydides and Livy, down to Robertson and Hume. Here we have no great parade of learning, no profound enquiries, no critical disquisitions, no pathos of expression, to excite the passions of the Reader; no rhetorical flowers to adorn the narration, and display the abilities of the Writer. A bare and brief recital of events, and chronological exactness, chiefly constitute the merit of these volumes;—which contain an epitome of the Histories of Denmark and Sweden: an entire volume to each kingdom. The Authors appear to have consulted the best authorities, and to have digested their materials, as well as can be expected, in a work carried on by different hands; and these points, it must be confessed, are of much more consequence, in works of this nature, than the pomp of diction, or the graces of style; which, after all, are by no means essentially necessary, and sometimes highly improper in historical composition. Plainness and perspicuity, are the principal requisites;—and from these, under the guidance of an honest impartiality, and a manly freedom of mind, arise the true dignity of the Historian.

As several volumes of this work are published, subsequent to those which are now before us, we shall be sparing of our extracts from the present or future articles, until we have discharged our arrear, with respect to this History, and have overtaken the Authors, in the course of their periodical publication.——We cannot, however, in a British Journal, deny ourselves the satisfaction of communicating to British Readers, the following singular concession made in favour of LIBERTY, by John King of Denmark, in his dying charge to his son and successor, anno 1513. It was solemnly delivered, in the presence of a great number of Senators and Noblemen.

‘ My son,’ said the expiring Monarch, ‘ I exhort you to worship God, and pray to the King of Kings to inspire you with wisdom adequate to the heavy [weighty] charge I am going to *devolve** on you. I recommend it to you, to govern your people with equity, and, above all things, to be tender of their privileges. *What glory is there in being the*

* Such is our Historian’s translation, as we apprehend, from *Mauritius*: but we have not that Author at hand to consult; he is here often quoted, tho’ not particularly for this speech.

“ *King of SLAVES?* Let it be your ambition to be thought
 “ *worthy to govern FREEMEN.* Do nothing by violence; con-
 “ sult your faithful subjects; and attach them as well by
 “ friendship as by duty. Administer justice in person, and let
 “ your ears be ever open to the complaints of the oppressed,
 “ and to the groans of the injured and indigent. Fill all
 “ places of trust and profit with your natural subjects: God
 “ has given you charge of their interest; they called you to
 “ the throne, and gratitude requires a return from you. Re-
 “ ward *my faithful servants*, and attach them to you, they
 “ will then have a double tie to serve you with fidelity; love
 “ of my memory, and a sense of their obligations to you: and
 “ now, my dearest son, I pray God to bless you, to direct
 “ you, and grant you a long reign, prosperous to you, and
 “ happy to your people.”

With these words, dictated by true wisdom, and unfeigned goodness, expired this great and excellent Prince, universally revered, beloved, and regretted;—what effect they had, or rather had not, on his successor, will, with horror, be seen, in the life of Christian the second, one of the most arbitrary and inhuman Princes that ever reigned: in a word, the Nero of the North.—“ He seemed, indeed, say our Authors, to be one of those Princes which Heaven in wrath sets over a nation, as a punishment for the sins of the people, and a trial of their patience:” It is, however, the fault of the people themselves, if ever they suffer such wicked Governors to make a very *long* trial of their patience. The Danes endured the tyranny of this same Christian* as long as human nature could support such outrages and cruelties as he was perpetually committing. At length, however, after thus ruling them with a rod of iron, for about ten years, they recollected that they were MEN; they roused themselves, and drove the tyrant from his throne †.

This History of Denmark commences with the reign of *Dan*, the Founder of the kingdom, from him named *Den-*

* It was in opposition to this bloody tyrant, that the great GUSTAVUS VASA arose, the Deliverer of his country, Sweden, then in subjection to the Crown of Denmark.

† By what means the Danes have since unfortunately lost their Liberty; how the Crown from being elective became hereditary; and the power of the King rendered absolute, may be seen toward the close of the present volume. It is certain, however, that the rigor of despotic government, has been greatly softened by the mild and prudent administration of the Princes who have since reigned.

mark; he is supposed to have lived about a thousand years before Christ. The work concludes with an eulogium on the present Monarch, Frederick the fifth; of whom our Authors give a more advantageous character, than will probably be subscribed to by the Hamburgers ‡. Candour, however, must acknowledge the wisdom and prudence of this Prince's administration; by which the Court of Copenhagen has acquired an influence in the affairs of the North, unknown to former ages, except in the fifteenth century, when Denmark, Sweden, and Norway, were united under the illustrious Queen Margaret, surnamed the Northern Semiramis.

In the History of Sweden, we have the following extraordinary instance of the heroic and romantic spirit of the times, when the feudal system prevailed.

About eight hundred years before the birth of Christ, a desperate war subsisted between Hading King of Denmark, and Hunding King of Sweden, which occasioned so enormous an expence of blood and treasure on both sides, that at length mutually agreeing to put a stop to the unavailing slaughter of their subjects, and desolation of their kingdoms, they concluded a peace, as cordial and sincere as their former animosity was bitter. "They swore a perpetual alliance, and entered into a very extraordinary agreement, That as soon as the one should be informed of the other's death, the survivor should immediately lay violent hands on himself.—After reigning with great felicity for some years, the news came that Hading was no more. It was false;—but Hunding had not patience to wait for a confirmation of it. He resolved to die; and immediately prepared a magnificent entertainment, assembled all his Officers round him, plied them with wine, and, at the close of the feast, flung himself into a vessel full of hydromel, where he perished. The Danish Monarch [as well he might] received the news with the utmost grief; and that he might equal his friend in generosity, hanged himself in sight of the whole Court."

If we admit the truth of this anecdote, it was, indeed, a most extraordinary instance of friendship and fidelity. Our Authors have related the story without expressing the least doubt of its authenticity; notwithstanding they have, in their history of Denmark, given a different account of the

‡ We find, however, that it is no new thing for the Kings of Denmark to levy contributions on the city of Hamburg. Christian V. in particular, exacted a great sum from them in the year 1686. matter;

matter: as they have, indeed, of other events, as well as some characters, respecting the two nations, according as they have followed the Danish or Swedish Historians, from whom their materials are drawn. They here tell us, without taking the least notice of the above-mentioned fatal compact, that “Hading laid violent hands on himself, *probably in disgust at the unnatural conduct of his favourite daughter, who had made repeated attempts upon her father’s life.*”

They have inserted, however, the following Note, partly taken from Suaningius’s Chronology of the Danish Kings. “We find in some Historians, that Hading, after his return from Britain, [which he had successfully invaded] hanged himself in presence of his whole Court. It was reported, that he died in that island, and Hunding King of Sweden, celebrating his funeral rites, was drowned in a caldron of wort. Hading’s death is attributed to his grief for this misfortune.”

Considering the general uncertainty of historical Evidence, we are on many occasions inclined to conclude, that much less credit is due to the faith of Historians, than is usually yielded to it, by the credulity of mankind. Writers being subject to the same passions and prejudices, ignorance and dishonesty, with other men, hearsay, misrepresentation, or downright invention, are therefore but too often the materials of which the Histories of Kings and Kingdoms are composed, and from which the greatest characters are drawn. A single volume of government-papers, and other authentic documents drawn from public records, and the great offices of state, will, perhaps, contain more truth than most of the fine, florid, elegant, and elaborate compositions of ancient and modern times; many of which, on a strict scrutiny, will be found little better than Romances: but not always so innocent. By the invention of printing, however, great advantage hath accrued to modern History; which hath thereby justly obtained the preference in this respect over the ancient. Numerous authorities daily issue from the press; which being faithfully collected, or judiciously referred to, by the Historian, add a greater weight to his compilations, than could be claimed by the Writers of antiquity, whose details rest solely on their personal veracity.

This History of Sweden, which forms the thirty-third volume of the present undertaking, concludes with the accession of the present royal family, and a brief sketch of the conduct of the Swedes, in respect to the part they have so recently

cently acted in the grand alliance formed against the invincible Hero of Brandenburg.

Some account of the subsequent volumes of the *Modern Universal History*, will be given in our next.

Sermons on various important Subjects. By the late Reverend Mr. William West. Published from the Author's Manuscript, for the Benefit of his Family. 8vo. 5s. Henderson, &c.

THE subjects of these Sermons are as follows,—the Goodness of God—the Wisdom of God—the Harmony of the Divine Perfections—Man's inadequate Conceptions of the Deity—the Priesthood of Christ—pure and undefiled Religion—the Folly and Danger of being ashamed of the Gospel of Christ—the Condemnation of those who reject the Gospel—St. Paul's character vindicated—the Nature of true and false Religion—Self-denial—the vanity of human Institutions in Religion—the Character of Pontius Pilate—the Progress of Superstition—the Spirit and Temper of the Gospel—and Conformity to this World.

These subjects are treated with great perspicuity and judgment; with candor and freedom. The Author appears to have thought for himself; to have had no blind or bigotted attachment to party-notions in religion; to have been, in a word, a sincere Enquirer after Truth. His sentiments are just and manly; his reflections pertinent and judicious; his style nervous, clear, and easy.

In his first Sermon, he candidly acknowledges, that it is, perhaps, impossible in the present state, to give a full and satisfactory answer to all the difficulties and objections that may be raised, by speculative Minds, against the divine Goodness, from the system of the world, and what continually passes in it. He mentions one proof, however, in its favour, which the impartial, he presumes, will allow to be of more force than all the objections that have been ever raised against it, viz. the connection that visibly subsists between virtue and happiness, on the one hand, and vice and misery on the other.

“This is a connection, says he, which every man may see, in fact, verified in ten thousand instances around us; and though

though there are, and have been cases in which the event seems to turn out quite otherwise, yet these are by no means sufficient to destroy the faith of the sober and thinking part of mankind; whose characteristic it has been to be firmly persuaded that virtue tends to happiness, vice to misery, in their visible and general effects. Taking this then for a matter of fact, which cannot reasonably be denied, or disputed,—what can it be resolved into? what can it originally proceed from, but the goodness of the great Creator and Governor of the world?—This dispensation or constitution of things, is evidently calculated to advance the general and universal happiness. For, according to this, the more good a man does to others, by a good example, or friendly offices of any kind, the more effectually he promotes his own happiness and enjoyment. So that public and private happiness are here united; self-love and social are the same in the final result of things."

Our Author's Sermon on the Folly and Danger of being ashamed of the Gospel of Christ, is, in our opinion, an excellent one, and deserves the attentive perusal of every considerate Reader. He observes, that the passion of shame, tho' originally intended to keep men from wandering out of the paths of virtue and happiness, into those of vice and misery, may yet by perversion lead them into those very paths from which it was intended to restrain them. Accordingly we often see persons, who have not the resolution to be singular in any affair, however important, but are in a manner wholly governed by the general vote, ashamed to own what would do them great honour to assert and maintain in the most public manner—and even ashamed to assert their liberty of dissent, when a compliance with the majority deeply involves them in sin and guilt. Nay, so far has the perversion of this principle prevailed over some, and so much have they been afraid of incurring the disesteem of the many, and the great, that they have publicly disowned and denied, what they have secretly avowed, in the strongest terms, and falsified themselves in the most gross and shocking manner.

After producing some instances of this unmanly conduct, our Author proceeds to consider the case of those who are ashamed openly to espouse the cause of Christian liberty.—“ This is a subject, says he, that deserves to be considered very largely and distinctly; and in order to a right view of it, let it be observed, that among the many important privileges which the great Founder of our religion has annexed to the profession

profession of it, this is one,—that as members of the Christian church, we are all independent of each other in point of authority; that we are to call no man Master on earth; but that every individual member is to examine, try, and judge for himself, and to be fully persuaded in his own mind with regard to all his religious sentiments, and practices:—and this has been justly esteemed, by all that have rightly considered it, as a glorious privilege of the Christian religion.—The Gospel, in this view of it, may be regarded as a special interposal of the ever-blessed God, in behalf of the most sacred rights and liberties of mankind; in opposition to the haughty and impious claims of covetous and proud men, that would lord it over God's heritage, and assume to themselves to be Governors and Judges in affairs that are too important to be referred to such weak arbitrators.

“ It should be further observed, that notwithstanding the religious liberties of mankind have been thus solemnly ratified and confirmed by a divine revelation; yet under cover of this very revelation, and a pretence of patronizing and defending it, men have established a worse usurpation over the consciences of their fellow subjects, than perhaps ever prevailed in the world before. Thus the Priesthood first of all assumed, and afterwards seized upon, what is called ecclesiastical authority in the Christian church; in consequence of which, civil establishments of religion have taken place in all the kingdoms of Europe; in which it is particularly defined by human laws, in what manner Christians shall profess their religion, and in what terms, and with what ceremonies, they shall publicly worship God.

“ Against these impositions of human authority, some have arisen in almost all ages, and borne their public testimony, by standing fast in that liberty wherewith Christ made them free: and, in consequence, have been obliged to submit, some to cruel tortures and deaths, others to penalties and discouragements, greater or less, according to the severity of the respective governments under which they lived,—but universally they have been branded with the names of Heretics, and Schismatics, by those established churches from which they have taken the liberty to dissent.—And as they constantly have, and probably always will have, a majority against them, who, in appearance at least, do submit to human authority in religious matters, so their hardships must be the greater in proportion to the smallness of their number.—Now among those who publicly conform to civil establishments of religion,
and

and join in public worship with those who take upon them to appoint new terms of communion, or such as were not appointed by our Lord and his Apostles, it is certain there are many who in their hearts approve of that Christian liberty, which, in appearance, they desert;—who openly avow, and contribute to countenance and support that authority which, in their real sentiments, and their private conversation, they give up as an usurpation not to be justified upon the principles of Christianity, which they allow to be clearly on the side of liberty, and opposite to all human authority in matters that are purely religious.—The conduct of such as these looks too much like being ashamed of our Lord and his words, as they have not the resolution to act openly upon the Gospel plan, when they see great numbers and powers appearing against it—and that which greatly aggravates this unjustifiable behaviour is, that the peace and well-being of mankind are so nearly affected by it.

“ That the rights of conscience, or of private judgment in religion, should be preserved in their utmost extent, is a matter of the greatest importance to mankind, since this is the only effectual bar against persecution, which has introduced so much disorder and confusion into the world, and made such havock among the sons of men, as it is very shocking to reflect upon, much more to those that have severely felt the effects of it. It is true, the spirit of persecution does not run so high at present as it has in former ages; but if the principles from which it received strength and encouragement are still espoused, and vindicated, it is certainly the duty of all Christian Professors especially, to give their public testimony against them, that, if possible, there may not be the least foundation left to raise any future persecution upon; that no disturbance may evermore be given to the peace of those who are determined to abide by their Gospel privileges, and to maintain their right of dissenting from human authority, and judging for themselves in all religious matters.

“ That this is really a privilege, and an essential part of the Gospel dispensation, has not been so generally and fully considered as it ought to have been. The Gospel, instead of supporting the claims of human authority, advanced by covetous and ambitious men, is directly levelled against them, and tends, in the strongest manner, to disappoint and defeat them.—So much the more shameful and dishonourable then is the conduct of those who are sensible of this, and yet meanly desert

desert those principles of the Gospel, which have so generous and friendly an aspect upon the liberties of mankind;—which were intended to rescue men out of the hands of their religious oppressors, to discountenance the views of worldly ambition, and to establish the spirit of independency and freedom, which is the life and soul of religion. In what light then can we regard those who are ashamed of our Lord and his words, when we consider him as asserting, in the strongest terms, the principles of religious liberty?—Is it not an inexcusable cowardice, to disown so worthy and important a cause, and which, from the great original of it, we are assured must finally prevail?”

Our Author enlarges a good deal on this subject; but such Readers as are desirous of seeing what he has farther advanced upon it, we refer to the Sermons themselves.

Van Swieten's Commentaries abridged. By Dr. Schomberg of Bath, Fellow of the Society of Antiquaries. 8vo. 6s. Johnson.

THE short preface to this abridgment observes, “That the prolixity of Van Swieten's Commentaries upon the Aphorisms of Boerhaave may be tedious to the experienced Practitioner, and frequently disgusting to the young Student, who is easily frightened at the sight of voluminous writings;” adding, “that instruction is most impressive, where it is least incumbered.” This, indeed, is the sense of the following apposite motto to this abridgment,

*Quicquid præcipies, esto brevis; ut citò dicta
Percipiant animi dociles, teneantque fideles.*

Our medical Epitomiser, however, might have attempered this precept, by remembering, the same excellent Critic also says—*Brevis esse laboro, obscurus fio*—and have farther considered, that, especially in didactic treatises, obscurity is by all means to be avoided. In this single volume Dr. Schomberg had proposed to abridge the three of Van Swieten already published in Latin, which we find were translated and printed here at different times, from the year 1744 to 1758, in eleven volumes 8vo. This at first may suppose the different extent of the original and the abridgment to be as one to eleven; but on a much better calculation of their con-

tents, the former is above thirty times as much as the latter. Now, as the reason for Van Swieten's Commentaries on Boerhaave's Aphorisms, was the great conciseness of that close and pregnant work, (whence, perhaps, some unavoidable obscurity) we should not expect the Abridgment of such a Commentary to be reduced to little more than the size of the Aphorisms themselves, which are also contained in the Commentary, as far as it is published.

The general heads or titles of the Commentary are eighty-three; those of the Aphorisms thirty-seven. Dr. Schomberg, however, has contrived to begin with *Diseases of a simple solid Fibre*, and to end with the *Empyema*, which make the initial article of the first, and the final one of the eleventh volume. But it must be observed, that the translation at large sometimes treats of one disease under as many titles as there are species of that generical disease, for instance, of the Quincy particularly. Nevertheless, if the Baron has not been greatly, and very unnecessarily, prolix, Dr. Schomberg must have been too concise and laconic. If the latter has retained all that is essentially material, it must imply the original to be much more generally diffuse than pertinent.

It should have been considered, however, for whose service these Commentaries were principally calculated? The obvious answer to this seems to be, — for those capacities, to which the Aphorisms seemed too obscure, too much compressed, as it were. This would consequently incline Baron Van Swieten rather to expatiate, than to be too concise and aphoristical himself: and supposing this the case, Dr. Schomberg's very brief epitomè has interfered with his Author's capital intention. If the Doctor designed it for Physicians of experience and erudition, doubtless there are many such, who need no explanation of, no Commentary on, the Aphorisms. Such, therefore, may be willing, at their leisure, rather to peruse the Commentaries in the original; as the many cases, the physical experiments, the physiological reasonings and suggestions, which he has interspersed throughout them, and embellished with his general erudition, prevent him from appearing often dry or tedious.

It seems, nevertheless, upon the whole, as if some happy medium might be found between Van Swieten's voluminous extent, and Dr. Schomberg's diminutive, not to say, disparaging, brevity: and doubtless, in general, if a good Author had equal leisure and disposition for it, he must prove the best

best Abbreviator of his own work, of which the literary world has seen some acceptable instances. The production of the present book needed little more trouble than to mark in the margin the paragraphs which the Printer should compose; and here and there to change a word or particle, in order to connect them.

Dr. Schomberg, however, having been modest enough on this atchievement of his Synopsis, with his—*non laudem merui*, it were scarcely liberal criticism to extend these strictures farther. As he promises to abridge the part yet unpublished by Van Swieten, soon after it appears, it will give him an opportunity of re-considering what he has already done. On comparing some part of his Abridgment with the English Translation, we find it verbally the same, except the difference already mentioned. Hence it is manifest, we have nothing to remark on the style or manner of this performance, which are not Dr. Schomberg's, but are taken from the Translator of Van Swieten, whose performance does not lie properly before us. All that is strictly the Abridger's, is his Preface, which is short and decent. As he must be supposed to have perused this valuable and learned Author with more than ordinary attention, in order to this Abstract of his Commentaries, it was certainly a very pertinent employment for a practical Physician; of which, we hope, his Patients and himself will perceive the good consequences.

The Doctrine of Grace: Or, the office and operations of the Holy Spirit vindicated from the insults of infidelity, and the abuses of fanaticism: Concluding with some thoughts (humbly offered to the consideration of the ESTABLISHED CLERGY) with regard to the right method of defending religion against the attacks of either party. By William Lord Bishop of Gloucester. Small 8vo. 2 vols. 3 s. 6 d. in boards. Millar, &c.

SUCH Readers as are acquainted with the writings of the ingenious and learned Author of this performance, will expect to find many shrewd and pertinent observations, an original and lively turn of thought, and a considerable portion of critical sagacity, in whatever comes from his pen: nor will they be disappointed in the work now before us. It abounds in digressions, according to the new-fashioned mode of writing; many important and curious subjects are touched

upon; and though precision and accuracy of discussion are often wanting, yet there are many judicious reflections, and lively sallies of wit and fancy; so that almost every class of readers will find something to entertain them. As to his Lordship's main Subject, viz. the doctrine of GRACE, some licentious Readers will possibly be tempted to think, that he has made of it, what Sir Richard Blackmore is said to have made of REDEMPTION; be this, however, as it may, there is little dispensation of GRACE in his treatment of poor *John Wesley*, whom he mauls without mercy. How this celebrated SAINT may edify under his correction, we know not; for our part, we can scarce conceive that he ever suffered more severely from the buffetings of Satan himself, than from those of his Lordship.

The first thing we meet with in these little *Shandean* Volumes, is a very curious Advertisement, which has been sufficiently re-published and criticised in the News-papers.

The Advertisement is followed by a *Preface*, wherein the Author explains the advantages arising from the observance of the two following precepts of Solomon, viz. *Answer not a fool according to his folly, lest thou also be like unto him;—and answer a fool according to his folly, lest he be wise in his own conceit.*—What his Lordship has advanced on this subject, deserves the serious attention of every Advocate for religion; and it were to be wished, that he himself had, on every occasion, set an example of the conduct which he recommends.

We come now to the discourse concerning the Office and Operations of the *Holy Spirit*, which is introduced in the following Manner: — “The blessed Jesus” says our Author, “came into the world ON THE PART OF GOD, to declare pardon and salvation to the forfeited posterity of Adam. He testified the truth of his mission by amazing miracles, and sealed man’s redemption in his Blood, by the more amazing sacrifice of himself upon the cross.

“But as the REDEMPTION, so procured, could only operate on each Individual under certain conditions of FAITH and OBEDIENCE, very repugnant to our corrupt nature, the blessed Redeemer, on leaving the world, promised to his followers his intercession with the Father, to send amongst them another divine Person ON THE PART OF MAN, namely the HOLY GHOST, called the *Spirit of Truth*, and the *Comforter*; who, agreeably to the import of these appellations, should co-operate with man in establishing his FAITH, and in perfecting

fecting his OBEEDIENCE : or, in other words, should sanctify him to redemption.

“ This is a succinct account of the Œconomy of Grace ; entirely consonant to our most approved conceptions of the divine nature and of the human condition. For if man was to be reinstated in a free-gift which had been justly forfeited, we cannot but confess, that as, on the one hand, the restoration might be made on what conditions best pleased the giver ; so, on the other, that God would graciously provide that it should not be made in vain.

“ An atonement, therefore, for the offended majesty of the FATHER, was first to be procured ; and this was the work of the SON ; and then a remedy was to be provided for that helpless condition of Man, which hindered the atonement from producing its effect, and this was the office of the HOLY GHOST : so that both were joint-workers in the great business of reconciling God to man.

“ What therefore I propose to consider is, the *office and operations of the Holy Spirit*, as they are delivered to us in sacred Scripture.

“ His Office in general is, as hath been observed, to establish our faith, and to perfect our obedience : and this he doth by ENLIGHTENING THE UNDERSTANDING, and by RECTIFYING THE WILL. All this is necessarily collected from the words of Jesus, which contain this important PROMISE. *I will pray the Father, (says he) and he shall give you another COMFORTER, that he may abide with you for ever ; even the SPIRIT OF TRUTH——He dwelleth with you and shall be in you——which is the HOLY GHOST, whom the Father shall send in my name. He shall TEACH YOU ALL THINGS.*

“ By teaching us all things, under the joint characters of the Spirit of Truth and of the Comforter, we are necessarily to understand all things which concern FAITH and OBEEDIENCE.”

These two distinct branches of the Holy Spirit's office his Lordship considers in their order.—The method employed by divine wisdom in manifesting the operations of the HOLY GHOST, as the *Spirit and Guide of Truth*, comes first under his observation.

The first extraordinary attestation of his descent was at the day of Pentecost, in the GIFT OF TONGUES. Besides the great and almost indispensable use of this endowment on

the first disciples of Christ, who were to convey the glad tidings of the gospel throughout the whole earth; the elegance and propriety in the choice of this miracle, (his Lordship's own words) to attest the real descent of that *Spirit* who was to teach us all things, can never, we are told, be sufficiently admired; for *words* being the human vehicle of our knowledge, this gift was the fittest precursor of the *Spirit of truth*.

But this first opening scene of wonders, which was to prepare and influence all the subsequent acts of man's redemption, Dr. Middleton would, from a *sign*, reduce to a *shadow*; on which he seems to think, fancy set itself to work, to produce a prodigy. The gift of tongues, according to the opinion* of this learned writer, *was not lasting, but instantaneous and transitory*; not bestowed for the constant work of the ministry; but as an *occasional sign only*, that the person endowed with it was a chosen minister of the gospel: which sign, as soon as it had served that particular purpose, appears to the Doctor, to have ceased, and totally to have vanished.

As this interpretation may be applied to purposes Dr. Middleton never intended, our Learned Author enters into a distinct and careful examination of it, and shews it to be derogatory to the operation of the Holy Spirit. He concludes this part of his subject with the following words: — “Thus far with regard to this extraordinary descent of the Holy Ghost, as the GUIDE OF TRUTH. And this being as well the FIRST-FRUITS as the TYPE and SEAL of all inspired knowledge, the sacred historian thought proper to give us a circumstantial relation of the fact. The other endowments of the *Spirit of truth* he hath mentioned only occasionally. So that had not the subject of one of St. Paul's epistles led the writer to enumerate these various gifts, as they were afterwards distributed amongst the faithful, we should have had a very imperfect knowledge of them.”

His Lordship now proceeds to explain briefly the nature of those gifts, which St. Paul tells us, were severally distributed amongst the faithful, viz. the *word of wisdom*, the *word of knowledge*, the *gifts of healing*, *prophecy*, *working of miracles*, *discerning of spirits*, &c.——The Apostles themselves, we are told, had all these gifts in conjunction; exercised them in fuller measure; supported them by additional revelations; and possessed them by a more lasting title.

* See Dr. Middleton's Essay on the Gift of Tongues.

But for a fuller account of their *nature*, and their *use*, we are referred to *Scripture* itself, which contains the history of their various fruits. As the richest of these fruits is the *inspiration of scripture* itself, our Author selects this for the subject of what he has farther to say of the primitive operations of the Holy Spirit; especially as this hath, in these our *latter times*, been called in question.

He observes, that the Ministry of the first Preachers of the Gospel consisted in these two parts; *1st*, the temporary and occasional instructions of those Christians whom they had brought to the knowledge of, and faith in, Jesus, the Messiah; *2dly*, the care of composing a *written rule* for the direction of the church in all ages. Now it being allowed that they were divinely inspired in the discharge of the temporary part; it must be very strong evidence indeed, we are told, which can induce an unprejudiced man to suspect, that they were left to themselves in the execution of the other. Their preaching could only profit their contemporaries: for instructions conveyed to future ages by tradition are liable to be lost and forgotten; or, what is worse, polluted and corrupted with fable. It is reasonable, therefore, to think, that the Church was provided with a *WRITTEN RULE*.

His Lordship goes on to prove, that *all the scriptures of the New Testament were given by inspiration of God*; he exposes the extravagance of certain opinions concerning *scripture inspiration*; and endeavours to settle the true notion of it. His opinion is, that the Holy Spirit so directed the pens of the divine writers, that no considerable error should fall from them; — by enlightening them with his immediate influence in all such matters as were necessary for the instruction of the Church, and which, either thro' ignorance or prejudice, they would otherwise have represented imperfectly, partially, or falsely; and by preserving them, in the more ordinary ways of providence, from any mistakes of consequence, concerning those things whereof they had acquired a competent knowledge by the ordinary way of information. In a word, by watching over them incessantly; but with so suspended a hand, as permitted the use, and left them to the guidance of their own faculties, while they kept clear of error; and then only interposing when, without this divine assistance, they would have been in danger of falling.

THIS our Author thinks the only idea of *scripture inspiration* which agrees with all appearances, and which will full;

answer the purpose of an inspired writing, viz. to afford an INFALLIBLE RULE for the direction of the Catholic Church. He proceeds to examine what Dr. Middleton has advanced, in the Essay above mentioned, concerning the language of scripture.

“ We should naturally expect, the Doctor says, to find an inspired language to be such as is worthy of God ; that is, pure, clear, noble and affecting, even beyond the force of common speech ; since nothing can come from God but what is perfect in its kind ; in short, the purity of Plato, and the eloquence of Cicero. Now, continues he, if we try the apostolic language by this rule, we shall be so far from ascribing it to God, that we shall scarce think it worthy of man, that is, of the liberal and polite ; it being utterly rude and barbarous, and abounding with every fault that can possibly deform a language.

“ These triumphant observations are founded, our Author says, on two propositions, both of which the Doctor takes for granted, and yet neither of them are true. The one is, that an inspired language must needs be a language of perfect eloquence ; the other, that eloquence is something congenial and essential to human speech. His Lordship endeavours to shew the falshood of both ; and as what he has advanced on this subject will, we are persuaded, be deemed the most valuable part of his work, we shall make no apology for giving our Readers a full view of it.

“ With regard to the first proposition,” says he, “ I will be bold to affirm, that were the STYLE of the New Testament exactly such as his very exaggerated account of it would persuade us to believe, namely, that it is *utterly rude and barbarous, and abounding with every fault that can possibly deform a language*, this is so far from proving such language not divinely inspired, that it is one certain mark of this original.

“ I will not pretend to point out which books of the New Testament were or were not composed by those who had the Greek tongue thus miraculously infused into them ; but this I will venture to say, that the style of a writer so inspired, who had not (as these writers had not) afterwards cultivated his knowledge of the language on the principles of Grecian eloquence, would be precisely such as we find it in the books of the New Testament.

“ For

“ For, if this only be allowed, which no one, I think, will contest, that a strange language acquired by illiterate men, in the ordinary way, would be full of the idioms of their native tongue, just as the Scripture-Greek is observed to be full of Syriacisms and Hebraisms ; how can it be pretended by those who reflect upon the nature of language, that a strange tongue divinely infused into illiterate men, like that at the day of Pentecost, could have any other properties or conditions ?

“ Let us weigh these cases impartially. Every language consists of two distinct parts ; the single terms, and the phrases and idioms. The first, as far as concerns appellatives especially, is of mere arbitrary imposition, tho’ on artificial principles common to all men : The second arises insensibly, but constantly, from the manners, customs, and tempers of those to whom the language is vernacular ; and so becomes, tho’ much less arbitrary, as what the Grammarians call *congruity* is more concerned in this part than in the other, yet various and different as the several tribes and nations of Mankind. The first therefore is unrelated to every thing but to the genius of language in general ; the second hath an intimate connexion with the fashions, notions, and opinions of that people only, to whom the language is native.

Let us consider then the constant way which illiterate men take to acquire the knowledge of a foreign tongue. Do they not make it their principal, and, at first, their only study, to treasure up, in their memory the signification of the terms ? Hence, when they come to talk or write in the speech thus acquired, their language is found to be full of their own native idioms. And thus it will continue, till by long use of the strange tongue, and especially by long acquaintance with the *owners* of it, they have imbibed the particular genius of the language.

Suppose then this foreign tongue, instead of being thus gradually introduced into the minds of these illiterate men, was instantaneously infused into them ; the operation, tho’ not the very mode of operating, being the same, must not the effect be the same, let the cause be never so different ? Without question. The divine impression must be made either by fixing the terms or single words only and their signification in the memory ; as for instance, Greek terms corresponding to the Syriac or Hebrew ; or else, together with that simple impression, another must be made to enrich the mind

mind with all the ideas which go towards composing the phrases and idioms of the language so inspired: But this latter impression seems to require, or rather indeed implies, a previous one, of the tempers, fashions, and opinions of the people to whom the language is native, upon the minds of them to whom the language is thus imparted; because the phrase and idiom *arises* from and *is* dependent on those manners: and therefore the force of expression can be understood only in proportion to the knowledge of the manners: and understood they were to be; the Recipients of their spiritual gifts being not organical canals, but rational Dispensers. So that this would be a *waste* of miracles without a sufficient cause; the Syriac or Hebrew idiom, to which the Disciples were enabled of themselves to adapt the words of the Greek or any other language, abundantly serving every useful purpose, all which centered in the giving CLEAR INTELLIGENCE. We conclude, therefore, that what was thus inspired was the TERMS, and that grammatic congruity in the use of them, which is dependent thereon. In a word, to suppose such kind of inspired knowledge of *strange tongues* as includes all the native peculiarities, which, if you will, you may call their *elegancies*; (for the more a language is coloured by the character and manners of the native *users*, the more elegant it is esteemed) to suppose this, is, as I have said, an ignorant fancy, and repugnant to reason and experience.

“ Now, from what hath been observed, it follows, that if the style of the New Testament were indeed derived from a language divinely infused on the day of Pentecost, it must be just such, as to its style, which, in fact, we find it to be; that is to say, Greek words very frequently delivered in Syriac and Hebrew idiom.” *

But Doctor Middleton is so perfectly satisfied that this *barbarity* of style which claims the title of inspired, is a sure mark of imposture, that he almost ventures to foretel, it will prove the destruction of those pretensions, as it did to the *Delphic oracles*. Our Author points out the essential differences between the pretensions of these oracles to inspiration, and the pretensions of the Christian Evangelists, all of which, he

* Hence some may infer, that if his Lordship's concessions in this case are to be admitted, we need not much wonder that the preaching of the Apostles, was to the Jews a stumbling block and to the Greeks foolishness. — But we understand the passage in a different sense.

says,

says, the Doctor thought proper to overlook ; and he observes that any one of them is sufficient to shew, that, tho' the objection may hold good against these heathen oracles, yet it has not the least force against scripture inspiration.—He goes on to examine, as he proposed, the Doctor's *second* proposition, viz. “ that eloquence is something congenial and essential to human speech ; and inherent in the constitution of things.”

“ This supposes, that there is some certain *ARCHETYPE* in nature, to which that quality refers, and on which it is to be formed and modeled. And, indeed, admitting this to be the case, one should be apt enough to conclude, that when the Author of nature condescended to inspire one of these plastic performances of human art, he would make it by the exactest pattern of the *Archetype*.” But the proposition, his Lordship says, is false and groundless. Eloquence is not congenial or essential to human speech, nor is there any *Archetype* in nature to which that quality refers. It is accidental and arbitrary, and depends on custom and fashion ; it is a mode of human communication which varies with the varying climates of the Earth ; and is as inconstant as the genius, temper and manners of its much diversified inhabitants.

“ For what is *Purity*, says he, but the use of such terms, with their multiplied combinations, as the interest, the temper, or the caprice of a Writer or Speaker of authority hath preferred to its equals ? What is *Elegance* but such a turn of idiom as a fashionable fancy hath brought into repute ? And what is *Sublimity* but the application of such images, as arbitrary or casual connexions, rather than their own native grandeur, have dignified and enobled ? Now *Eloquence* is a compound of these three qualities of speech, and consequently must be as nominal and unsubstantial as its constituent parts. So that that mode of composition, which is a model of *perfect eloquence* to one nation or people, must appear extravagant or mean to another. And thus in fact it was. Indian and Asiatic eloquence were esteemed hyperbolic, unnatural, abrupt and puerile to the more phlegmatic inhabitants of Rome and Athens. And the western Eloquence in its turn, appeared nerveless and effeminate, frigid or insipid, to the hardy and inflamed imaginations of the East. Nay, what is more, each species, even of approved eloquence, changed its nature with the change of clime and language ; and the same expression, which, in one place, had the utmost *simplicity* had, in another, the utmost *sublime*.

“ Apply all this to the books of the New Testament, an authorised collection professedly designed for the rule and direction of all mankind. Now such a rule required that it should be inspired of God. But inspired writing, the Objectors say, implies the most *perfect eloquence*. What human model then was the Holy Ghost to follow? And a human model, of arbitrary construction, it must needs be, because there was no other: or if there were another, it would never suit the purpose, which was to make an impression on the minds and affections; and this impression, such an eloquence only as that which had gained the popular ear, could effect. Should therefore the *eastern* eloquence be employed? But this would be too inflated and gigantic for the *West*. Should it be the *Western*? But this would be too cold and torpid for the *East*. Or suppose the *generic* eloquence of the more polished nations was to be preferred, which *species* of it was to be employed? The rich exuberance of the Asiatic Greeks, or the dry conciseness of the Spartans? The pure and poignant ease and flowing sweetness of the Attic modulation, or the strength and grave severity of the Roman tone? Or should all give way to that African torrent, which arose from the fermented mixture of the dreggs of Greece and Italy, and soon after overflowed the Church with theological conceits in a sparkling luxuriancy of thought, and a sombrous rankness of expression? Thus various were the species! all as much decried by a different Genus, and each as much disliked by a different species, as the eloquence of the remotest East and West, by one another.

“ But it will be said, Are there not some more general principles of eloquence, common to all?—Without doubt, there are.—Why then should not these have been employed, to do credit to the apostolic inspiration? For good reasons; respecting both the Speakers and the Hearers. For what is eloquence but a persuasive turn given to the elocution, to supply that inward, that conscious persuasion of the Speaker, so necessary to gain a fair hearing? But the first Preachers of the Gospel did not need a *succedaneum* to that inward conscious persuasion! And what is the *end* of eloquence, even of these general principles, but to stifle reason, and inflame the passions? But the propagation of Christian truths indispensably requires the aid of reason, and requires no other human aid. And reason can never be fairly and vigorously exerted, but in that favourable interval which precedes the appeal to the passions. These were the causes which forced the
Masters

Masters of eloquence to confess, that the utmost perfection of their art consists in keeping it concealed; for that the ostentation of it seemed to indicate the absence of truth,—*Ubique ars ostendatur*, says the most candid and able of them all, *veritas abesse videatur**. Hence so many various precepts to make their most artificial periods appear artless. Now surely that was a very suspicious instrument for Heaven-directed men; which, to preserve its credit, must pretend absence, and labour to keep out of sight.

“What, therefore, do our ideas of fit and right tell us is required in the *style* of an universal law? Certainly no more than this—To employ those aids which are common to all language as such; and to reject what is peculiar to each, as they are casually circumstanced. And what are these aids, but CLEARNESS and PRECISION? By these the mind and sentiments of the Composer are intelligibly conveyed to the Reader. These qualities are essential to language, as it is distinguished from jargon: they are eternally the same, and independent on custom or fashion. To give a language *clearness* was the office of Philosophy; to give it *precision* was the office of Grammar. Definition performs the first service, by a resolution of the ideas which make up the terms; Syntax performs the second by a combination of the several parts of speech into a systematic congruity: these are the very things in language which are least positive, as being conducted on the principles of Logic. Whereas, all besides, from the very power of the elements, and signification of the terms, to the tropes and figures of composition, are arbitrary; and what is more, as these are a deviation from those principles of Logic, they are frequently vicious. This, the great Master quoted above, freely confesseth, where speaking of that ornamented speech which he calls *ῥηματικὴ λέξις*, he makes the following confession and apology—“*esset enim omne Schema VITIUM, si non peteretur, sed accideret. Verum auctoritate, vetustate, consuetudine, plerumque defenditur, sæpe etiam RATIONE QUADAM. Ideoque cum sit a simplici rectoque loquendi genere deflexa, virtus est, si habet PROBABLE ALIQUID quod sequatur*†.

“Now these qualities of *clearness* and *precision*, so necessary to the communication of our ideas, eminently distinguish the Writers of the New Testament; insomuch that it might be easily shewn, that whatever difficulties occur in the sacred

* Quint. l. ix. c. 3.

† Ibid.

volumes, they do not arise from any imperfection in the mode of conveying their ideas, occasioned by this local or nominal *barbarity of style*; but either from the sublime or obscure nature of the things conveyed to the Reader by words; or from the purposed conciseness of the Writer; who, in the occasional mention of any matter unrelated, or not essential to, the Dispensation, always affects a studied brevity.

“ But further, Suppose that, in some cases, an authentic Scripture, designed for a religious rule, demanded this quality of local eloquence; (for that, in general, it is not required I have fully shewn above) let this, I say, be supposed, yet still it would not affect the case in hand, since it would be altogether unsuitable to the peculiar genius of the GOSPEL. It might easily be known to have been the purpose of Providence, (tho' such purpose had not been expressly declared) that the Gospel should bear all the substantial marks of it's divine Original; as well in the circumstances of it's promulgation, as in the course of it's progress. To this end, the appointed Ministers of it's conveyance were persons, mean and illiterate, and chosen from amongst the lowest of the people: that when Sceptics and Unbelievers saw the World converted by the *foolishness of preaching*, as the learned Apostle, in great humility, thinks fit to call it, they might have no pretence to ascribe the success, to the parts, the station, or the authority of the preachers. Now had the language, infused into these illiterate men, been the sublime of Plato, or the eloquence of Tully, Providence would have appeared to counteract it's own measures, and defeat the purpose best calculated to advance it's glory. But *God is wise, tho' man's a fool*. And the course of his wisdom was here, as every where else, uniform and constant. It not only chose the weakest Ministers of his Will, but kept out of their hands that powerful weapon of *contorted words*, which their Adversaries might so easily have wrested to the dishonour of the Gospel. So much was Dr. Middleton mistaken, when besides *clearness*, (which he might be allowed to expect) he supposes *purity*, *nobleness*, and *pathetic affection* to be qualities inseparable from an inspired writing, St. Paul who, amongst these simple Instruments, was, for the same wise purposes, made an exception to the general choice, yet industriously prosecuted that sublime view, for the sake of which, the choice was made; by rejecting all other weapons but those of the Spirit, to spread abroad the Conquests of the

Son

Son of God. *My speech (says he) and my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of Power. As much as to say, "My success was not owing to the sophistical eloquence of Rhetoricians, but to the supernatural powers, with which I was endowed, of interpreting Prophecies and working Miracles."* He subjoins the reason of his use of these means——*that their faith should not stand in the Wisdom of men, but in the power of God.* i. e. Be converted not by force of Philosophy and eloquence, but of the supernatural gifts of the Spirit: *Therefore (saith he again) God hath chosen the foolish things of the World to confound the wise; and the weak things of the World to confound the mighty.* And lest it should be said, that this was an affectation of despising advantages which they themselves could not reach, it pleased Providence that this declaration should be made, not by one of the more sordid and idiotic of the number; but by Him, to whom both nature and discipline had given powers to equal even the heights of Greek and Roman elocution. For we see, by what now and then accidentally flames out in the fervor of his reasoning, that he had a strong and clear discernment, a quick and lively imagination, and an extensive and intimate acquaintance with those Masters in moral painting, the Greek Sophists and Philosophers: all which he proudly sacrificed to the glory of the everlasting Gospel. Nor does he appear to have been conscious of any inconsistency between an inspired language and it's local barbarity of Style: For having had occasion, in this very Epistle, to remind the Corinthians of the abundance of spiritual grace bestowed upon him, he says, *I thank my God, I speak with tongues more than you all;* and yet he tells them that he is *rude in speech.* Which apparent inconsistency the Reader may accept, if he pleases, for a further proof of the truth of what has been above delivered, concerning the natural condition of an inspired language."

The learned Prelate closes this first part of his discourse with a short examination of what the noble Author of the CHARACTERISTICS has advanced in discredit of the inspiration of holy Scripture.

[To be concluded in our next.]

MONTHLY CATALOGUE,

For NOVEMBER, 1762.

POLITICAL.

Art. 1. *Reflections on the domestic Policy proper to be observed on the Conclusion of a Peace.* 8vo. 1s. 6d. Millar.

THE contents of this sensible pamphlet, are too various and diffusive for abridgment, within the limits of a Catalogue article; and therefore we can only observe, in few words, that the chief design of the Writer, is to recommend a suitable provision for the Soldiers, Sailors, &c. who will be discharged on the ratification of Peace. For this purpose, he proposes to settle the men so discharged, whom he calculates to amount to forty thousand, in twenty establishments of two thousand men each, in different parts of Britain, upon lakes or navigable rivers, or places adjoining to the sea, each man having an house and an acre of land assigned him, free from taxes for ten years, and to be upon the Chelsea Out-pension for the first year after the forming of the establishment: and he shews, that upon a reasonable calculation, the whole charge of the supposed settlements, would not amount to more than two-thirds of the expences of the Colony of Nova Scotia. He does not propose, however, that the Settlers should draw all their subsistence from the ground, or from the bounty of the Government; but that they should derive it in part from their application to some trade or handicraft. The Writer likewise makes many judicious reflections with regard to Trade, Population, and the Poor of this Country: and also with respect to the Revenues of the kingdom. In short, though we make no doubt but that many who have been nursed in prepossession, and wedded to prejudice, will censure our Author as a visionary Projector, yet we are satisfied that his proposals merit the most serious attention; and though it may not be expedient to execute them in every respect, yet they may serve as an excellent ground work, to frame a system of domestic improvement and national prosperity.

Art. 2. *An Examination of the Commercial Principles of the late Negotiation between Great Britain and France in 1761. In which the System of that Negotiation, with regard to our Colonies and Commerce, are considered.* 8vo. 1s. 6d. Doddsley.

This pamphlet, considered merely as a matter of composition, has undoubted merit, being penned in a spirited and masterly style. But with respect to the true state of the question, it is by no means candid and satisfactory. The Writer takes unwearied pains to prove, what we believe few will venture to dispute, that the returns from Guadaloupe far exceed the produce from Canada. But he hurries
over

over the argument, with regard to the value of the latter in point of future security. And what he advances on this head, is rather specious than solid. He has, with great address, availed himself of some inaccuracies and inconsistencies in the writings of the Advocates for the North-American Colonies; but he offers nothing satisfactory to shew that Canada is not essential to secure us from the Savages, and to prevent another war in those parts: on the contrary, he seems to admit the plea of danger, and only argues in extenuation of the degree. Our Readers, we are persuaded, will excuse our entering more minutely into this subject, as the point is now probably decided by the Preliminaries lately signed: and the Government have been so thoroughly apprised of the merits of the question, that there is reason to conclude, they have judged for the best.

Art. 3. *A Letter to the Right Hon. William Pitt, Esq; on the present Negotiations for a Peace with France and Spain.* 8vo, 1s. 6d. Coote.

There is a spirit in this pamphlet which borders too nearly on pretulance; nevertheless, the reflections are in general just, though not always perfectly decent. The Writer, with good reason, inveighs against the rage of conquest; endeavours to shew, that our acquisitions have been purchased too dear; and that the difference between the supposed terms of the expected treaty and those of Mr. Pitt's negotiation, are quite inconsiderable, when put in ballance with the benefits of peace.

Art. 4. *A Prophecy of Merlin.* 8vo. 6d. Nicoll.

Those who are very fond of political scandal, may possibly think this strange reiteration of stale scurrility, a mighty meritorious performance: yet we can discern nothing in it but rancour, misrepresentation, and bad language. The quaintness of all the hackney'd abuse, so plentifully thrown upon Mr. Pitt for some years past, is here collected; together with other noxious and filthy matter, enough to infect the minds of half the underling Politicians in the City; who generally frame their opinions on what they *spell and put together* in the *Gazetteer*, and in the *vastly clever* pamphlets set forth by the Sh——'s, the C——'s, and the B——'s of the age.

Art. 5. *A Letter to the Right Hon. the Earl of H——x, concerning a Parliamentary Peace.* 8vo. 1s. A. Henderson.

We find abundance of great names, and great things too, in this Epistle: Grotius and Puffendorf, and Gustavus Adolphus, and Magna Charta, and the Havanna, and Oliver Cromwel, and Admiral Pococke, and Canada, and the King of Prussia, and Autakullakulla the little Carpenter, and the Alehouse-keepers, and the House of Commons, and the Spaniards, and the Scotch, and the Duke de Nivernois' tavern-bill, and Churchill the Poet, and the Lord Mayor's feast,

answer the purpose of an inspired writing, *viz.* to afford an INFALLIBLE RULE for the direction of the Catholic Church. He proceeds to examine what Dr. Middleton has advanced, in the Essay above mentioned, concerning the language of scripture.

“ We should naturally expect, the Doctor says, to find an inspired language to be such as is worthy of God ; that is, pure, clear, noble and affecting, even beyond the force of common speech ; since nothing can come from God but what is perfect in its kind ; in short, the purity of Plato, and the eloquence of Cicero. Now, continues he, if we try the apostolic language by this rule, we shall be so far from ascribing it to God, that we shall scarce think it worthy of man, that is, of the liberal and polite ; it being utterly rude and barbarous, and abounding with every fault that can possibly deform a language.

“ These triumphant observations are founded, our Author says, on two propositions, both of which the Doctor takes for granted, and yet neither of them are true. The one is, that an inspired language must needs be a language of perfect eloquence ; the other, that eloquence is something congenial and essential to human speech. His Lordship endeavours to shew the falshood of both ; and as what he has advanced on this subject will, we are persuaded, be deemed the most valuable part of his work, we shall make no apology for giving our Readers a full view of it.

“ With regard to the first proposition,” says he, “ I will be bold to affirm, that were the STYLE of the New Testament exactly such as his very exaggerated account of it would persuade us to believe, namely, that it is *utterly rude and barbarous, and abounding with every fault that can possibly deform a language*, this is so far from proving such language not divinely inspired, that it is one certain mark of this original.

“ I will not pretend to point out which books of the New Testament were or were not composed by those who had the Greek tongue thus miraculously infused into them ; but this I will venture to say, that the style of a writer so inspired, who had not (as these writers had not) afterwards cultivated his knowledge of the language on the principles of Grecian eloquence, would be precisely such as we find it in the books of the New Testament.

“ For

he would have permitted them for the future, to brew or to bake as they pleased; this old Servant, however, either out of his former regard, or because he cannot help being still meddling, could not bear to think of a Peace being in the oven, without his having a finger in the pye.

Indeed, this extraordinary instance of his zeal, at a time of life when he might have been supposed sufficiently taken up with "the last stage of his journey to the other world," puts us in mind of a fellow-citizen, and a brother Politician, about the same age, who, having settled all his worldly affairs, and recommended himself for the last time to heaven, turned his head, after a pause of a few seconds, towards his weeping children, and addressed the eldest, with all the solicitude of a true-bred Politician, "Well, Robert, but what do you think of the State of the Nation?" Robert, it seems, was too much affected by such an unexpected question, to make an immediate answer, and if he had not been so affected, it would have been too late to reply to it; for the words were hardly out of his mouth before the old man expired. So true it is, that the ruling weakness, or passion, never leaves us on this side the grave.

*Quo semel est imbuta recens, servabit odorem
Testa diu.*

As to the object of the present pamphlet, the Writer is by no means for having the Ministry conclude a definitive treaty of peace on such terms as have been set forth in the *supposed* Preliminaries: from the manner of his treating this subject also, it appears he hath changed his opinion but little in favour of mankind: we have reason to hope, however, that the nation hath not so much to fear either from the ignorance or treachery of those who have the charge of her interests, as this zealous Veteran would have us imagine.

Art. 9. *A Reply to Mr. Heathcote's Letter, from an honest Man. In which the Arguments are proved to be defective, and the Facts untrue.* 8vo. 1s. Morgan.

A selling pamphlet must of course have a second part, by the same Hand, or an Answer by some other; nay, sometimes a successful performance of this kind will give rise to half a score, and circulate about the town, as Trappolin runs about the stage, with *Mio, Es,* and *Arco* sticking close to his tail. We imagine, however, that neither Mr. Heathcote nor any of his friends, will chuse to bind up this pamphlet with his Letter; this Writer being not less warm than his Antagonist; whom he attacks, perhaps, with too great impetuosity, for his cause or abilities. Much, indeed, hath been said; and much more still remains to be said, on both sides.

Art. 10. *Some cool Thoughts on the present State of Affairs; with a Word to the old Servant.* 8vo. 1s. Cooke.

We have here a number of shrewd and sensible remarks on the present state of Parties, with some pertinent Replies to Mr. Heath-

cote's Queries. Of the Author's manner our Readers may judge from the following passage. "You shall frequently hear, says he the Partizans of the late great Man, gravely and decisively pronounce that the present Ministry cannot possibly last. Some of those Gentlemen are employed to shake their heads in proper companies: to doubt where all this will end; to be in mighty pain for the nation; to shew how impossible it is public credit should be supported; to pray that all may do well, in whatever hands; but very much to doubt that the Pretender is at the bottom. I know not any thing so nearly resembling this behaviour, as what is often seen among the friends of a sick man, whose interest it is that he should die: the Physicians protest they see no danger; the symptoms are good; the medicines operate kindly; yet still they are not to be comforted; they whisper, he is a dead man; it is not possible he should hold out, he hath perfect death in his face; they never liked this Doctor: at last the Patient recovers, and their joy is as false as their grief."

If this picture be not a very just likeness, it is a striking one; we shall know better what to think of it, however, when the Patient is actually quite out of danger.

Art. 11. *An Enquiry into the Merits of the supposed Preliminaries of Peace, signed on the 3d Instant.* 8vo. 6d. Bird.

Is it not pity that the impatience of our Politicians would not permit them to wait the publication of the *real* Preliminaries? or, rather, perhaps, it is a pity for them it should. In the former case, it is true, if the terms should differ from what they are at present conceived, we might ask them, with Mr. Bayes, what becomes of their *suppose*? They will have the satisfaction, however, to think a new pamphlet necessary; and may sit down to display their profound talents on a real subject, as they have done on an imaginary one. If there should be no material difference, we have the comfort to learn from this Enquirer, that "the whole treaty taken together, gives us every commercial advantage we ever claimed, and secures to us every commercial object which our enemies ever wished to deprive us of." If this be true, certainly every wish of every Briton must be to have it last for ever and ever.

MISCELLANEOUS.

Art. 12. *The Romance of a Night; or a Covent-Garden Adventure.* 12mo. 1s. Nicoll.

The little novel now before us, consists of a pleasing tale; in which there is less of incident and variety, than of simplicity and nature. It is obviously fictitious, as the title honestly professes; but the *matter of fact* is of small import, where the writing is good, and the moral unexceptionable. In respect to the Author's *manner* of reciting this adventure, we should not hesitate to pronounce it elegant, were it not for the affectation of delicate phrase, and the singular coinage of new words, which runs through almost every page. This

is evidently intended for a Companion to *The Romance of a Day*, mentioned in Review, vol XXIII. page 327; and appears to be written by the same hand: whom we are sorry to have so many occasions of reprehending for his affectation of style; which sometimes misleads him to the very borders of broken English.

Art. 13. *The Deification of the Fair Sex.* 1s. Williams.

An impotent attempt at obscenity. It appears to have been originally the work of some scribbling French Scribbler, of lascivious inclination, but feeble powers.

Art. 14. *Fractions Anatomised; or, the Doctrine of Parts made plain and easy to the meanest Capacity, on a Plan entirely new. To which is added, a concise Explanation of Duodecimal Arithmetic.* By Richard Ramsbottom, Officer in the Excise. 8vo. 2s. Longman.

We cannot recollect any thing more rational and sensible of the kind, than this production; to which the Author has added some judicious rules for the instruction of young Excisemen, in the examination of their own books.

Art. 15. *Critical Remarks on the Monthly Review, for August, 1762.* By J. Garnor, M. D. 8vo. 6d. Sandby.

Many errors of the press, and inadvertent slips of the pen, must unavoidably happen in a periodical work which scarcely allows time for a revival of the proof-sheets. A few escapes of this sort appearing in the Review for August last, one Dr. Garner (we know not whether it be a real or a fictitious name, having never heard of such a Doctor before) has made a friendly collection of them; for which our *Index-maker* heartily thanks him: and would think himself farther obliged to him for a like pamphlet every month, as such publications might be of some use to him, the said *Index-maker*, in drawing up the table of *Errata* to be printed at the end of each volume of the Review. The supposed Doctor, however, has overlooked some errors, of greater importance than any of those he has mentioned, and which, had he apprised us of his intention to appear in print, we could have pointed out to him: his kind intention must, nevertheless, be acknowledged, as (however incapable of investigating the various subjects that lay before him) he really seems to have *done his best*.

Art. 16. *A Description of the Spanish Islands and Settlements on the Coast of the West-Indies; compiled from authentic Memoirs, revised by Gentlemen who have resided many Years in the Spanish Settlements; and illustrated with thirty-two Maps and Plans, chiefly from original Drawings, taken from the Spaniards in the last War, and engraved by Thomas Jefferys, Geographer to his Majesty.* 4to. 10s. 6d. sewed. Jefferys.

guilty. What then shall we say of those rash Judges, who, in contradiction to the dictates of common sense, justice, and humanity, thus sacrificed a wretched old man to the fury of persecuting zeal, and the absurdity of blind suspicion? What, indeed! but that unjust Judges, and the Oppressors of the Widow and the fatherless, God will judge.

Art. 18. *A Copy of the Proceedings of a General Court-martial, held at Land-Guard Fort, September 14, 1761.* 4to. 1s. R. Davis.

Relates to the trial of William Lynch, Esq; Captain of the Eastern Battalion of the Suffolk Militia; for quitting his duty, contrary to the orders of Lieutenant Governor Thicknesse. The Captain was honourably acquitted; but there being some things irregular in the proceedings of the Court, his Majesty did not think proper to confirm the sentence: altho' he was pleased to order the Prisoner to be released from his arrest,—as it appeared that the Captain was led into this breach of orders by inadvertency, rather than any designed contempt of discipline, &c.

Art. 19. *The Life of Richard Nash, Esq; of Bath. Extracted principally from his original Papers.* 8vo. 4s. Newbery.

A trivial subject, treated for the most part in a lively, ingenious, and entertaining manner. Mr. Samuel Johnson's admirable Life of Savage, seems to have been chosen as the model of this performance.

Art. 20. *The Great Importance of the Havanna, set forth in an Essay on the Nature and Methods of carrying on a Trade to the South Sea and the Spanish West-Indies.* By Robert Allen, Esq; who resided some Years in the Kingdom of Peru. 8vo. 1s. Hinxman.

An old tract revived; from an edition printed in the year 1712, dedicated to Robert Earl of Oxford and Mortimer. The present Editor, who signs himself Samuel Jemmat, inscribes this edition to Mr. Alderman Harley, one of the Representatives in Parliament for the city of London. It appears to contain a genuine account of some particulars relating to the South Sea trade, &c. as it was circumstanced in the beginning of the present century.

Art. 21. *A Description of Millennium Hall, and the Country adjacent: Together with the Characters of the Inhabitants, and such historical Anecdotes and Reflections as may excite in the Reader proper Sentiments of Humanity, and lead the Mind to the Love of Virtue.* By a Gentleman on his Travels. 12mo. 3s. Newbery.

Millennium Hall is a name given to the rural and elegant abode of a happy society of Ladies, which the Author tells us he met with in the

West of England. The respective histories of these accomplished female Worthies, with their motives for retiring from the world, and forming this delightful connection; together with a particular description of their residence; an account of the rules, and orders of the society; and a view of the very laudable manner in which the amiable Recluses employed their time and their fortunes;—these are the outlines of a work well calculated, as the title justly professes, to inspire the Reader with proper sentiments of humanity, and the love of virtue. We have perused it with pleasure; and heartily recommend it, as a very entertaining as well as a truly moral and sensible performance.

POETICAL.

Art. 22. *The Poetical Miscellany; consisting of select Pieces from the Works of the following Poets, viz. Milton, Dryden, Pope, Addison, Gay, Parnel, Young, Thomson, Akenfide, Philips, Gray, Watts, &c. For the Use of Schools.* 12mo. 3s. Becket.

Nothing, says the Editor, can be more absurd than the common practice of making such young Gentlemen as are not designed for any of the learned professions, drudge for seven or eight years, in order to acquire a smattering in two dead languages. Part of the time, he adds, which is thus wasted, might be more profitably employed in making them acquainted with our best English Poets. The Collection which is here offered to the public, was made with this view. Such Masters, continues he, as think proper to use it, may make it subservient to several important purposes of education. They will have an opportunity of pointing out to their Pupils, the peculiar beauties of our most eminent Poets, of making them acquainted with the force and beauty of our language, and of impressing many noble sentiments upon their minds. Young persons are, in general, fond of poetry; and when the language of the Poet is easy and familiar to them, they readily enter into his sentiments. And the Editor farther presumes, that every sensible and unprejudiced Parent will be better pleased to hear his son repeat fifty lines of Milton, Pope, or Thomson, than five hundred of Ovid or Virgil.—To these just observations we cannot refuse our suffrage. We must likewise add, that, in our opinion, the extracts here made, are, in general, tho' not all, judiciously selected, and the Authors well chosen, both in regard to their poetical merit, and the moral and useful tendency of their compositions.

Art. 23. *The Minister of State. A Satire.* 4to. 1s. 6d. Wilson and Fell.

The Author erects an altar to our new Secretary, Lord Hallifax, and thereon sacrifices the characters of all our Prime Ministers, from Burleigh down to B—. The poetical flowers with which it is decorated, are only those produced by the nettles and weeds of Parnassus.

Parnassus. The sentiments are hackney'd and insipid, and the versification very indifferent.

As the practice of puffing is now arrived at the utmost height of *assurance*, it will not be improper for the Reviewers occasionally to mark some of the grosser instances that may occur of this kind. The present pamphlet was introduced to the notice of the public, by the following lying paragraph* in the news-papers.

"A noble Peer has absolutely given directions to his Solicitor, to commence a prosecution against the Author of the poem called, *The Minister of State, a Satire*, as a most licentious and libellous composition.—The Writer, no doubt, merits a severer censure of the law than any of his brethren, because instead of employing those *great talents for poetry and satire*, for which he is so *deservedly* celebrated" [what does he not *deserve* for his effrontery?] "in the service of virtue and his country, he has *basely*" [*basely* enough!] "prostituted them to the unworthy purposes of defaming, lampooning, and abusing some of the greatest characters in this kingdom." [all a puff to excite curiosity.] "We think this literary LUMINARY of the age" [this illiterate farthing candle!] "should pay a greater deference to the words of his predecessor Mr. Pope——"

Curs'd be the verse, how smooth s'e'er it flow—— &c"

We doubt, however, if any of this *honest* Gentleman's Readers will think his verses worth a curse; whatever they may think he deserves for his impudence.

* One of the papers, however, had the discretion to print it as an *Advertisement*; thereby sufficiently indicating what quarter it came from.

Art. 24. *The Wedding Day. In three Parts. By a Citizen of London. 8vo. rs. Keith.*

That the Citizens of London are the greatest Politicians in the world, will hardly be disputed in any coffee-room or porter-house between Temple-bar and Whitechappel: that they should bear away the palm in poetry too, may be thought, however, a little more than comes to their share. Yet what have not your Covent-Garden Wits, and St. James's Poetaasters to fear from the present phenomenon? So extraordinary a Genius, we will venture to say, never before made his appearance in the republic of letters.

*Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres, O beate Sexti!*

Vitæ summa brevis spem nos vetat inchoare longam.

Hey! what is all this? Why, Sir, it is the motto to the *Wedding Day*, a poem. You probably would think it better adapted to a *Dying Day*!—But this it is to want genius; you would keep plodding on in the dull tract of propriety! ten to one if you do not imagine too, that our Poet gives a description of the matrimonial ceremony,

the

the nuptial feast, and connubial conflict. Alas! how little do you know of the sublimity and excentricity of a city Genius! Would you have the Muse tack a young couple together, call the fiddles, and fall to singing a wedding and a bedding, with as little formality as the Sailors used to make matches at May-fair and the Fleet? What a prostitution of poetic talents! No, Reader, our London Citizen is as much a Philosopher as a Poet, and behaves himself in a very different and discreet manner. It is true, he acquaints us there is a wedding, that the Bride is a Maid, and that her name is Phoebe. The Bridegroom probably was a stranger, and therefore is nameless. The Poet calls the company together, however, Tom, and Will, and Jack, and Dick, and Hal, and Jen, with their respective Lasses, sets them to dancing, and then introduces the sage Sophronius (some Common-council-man no doubt) to read them a sermon; a philosophical, philological, satirical, and moral sermon. A pretty entertainment for a wedding day! and so you will say, Reader, if you should ever peruse it.

As to our Poet's philosophy, he does Mr. Pope the honour of adopting some of his principles, as also some of his lines; but how far he rises superior to his model, let the world judge.

"Cease then, nor order imperfection name,"

says Mr. Pope, to which our Author, elegantly, smoothly, and significantly adds,

Christianity and Reas'n's perfection are the same.

How much superior also to the Twickenham Poet's are our Author's talents for satire. This may be gathered from the following strictures on the vice of gaming, and the assembly at Haberdashers Hall.

— Cits grasp a vice expelled the Court;
The great reject, the little court her sway,
Promote her growth on evens of Thursday.
With human heads if brainless blockheads bawl,
Who finds them gaming in a *thread-man's* bell?
Who finds them not? Sure not a City's King!
Patterns how great *some Magistrates* can bring!
So Cits refuse their Sovereign to aid,
And study arts that rascals make a trade.
Conduct how worthy of a trading town!
(So graceful a *tasse*, records! write it down.)
If humble verse to future day descends,
Judge ye, pronounce, posterity, my friends!
'This came to pass, (and be it known to you)
The year one thousand seven hundred sixty-two.

As this second Squire Prynne hath already made posterity his friends, he may probably think himself entitled to throw up the Poet's trade, which notwithstanding his great talents, he despises so much, that he had

Rather

Rather become of shoes a dirty scraper,
Him foot who sweeps, or best, a mouse-trap maker.

For the honour of the city, however, we surely cannot help wishing he would consider this matter better; or that the Aldermen and Common-council would take some measures to prevail on him to change his resolution.

Art. 25. *The Spring. A Pastoral. As it is now performing at the Theatre-royal in Drury-Lane.* The Music by Mr. Handel, and other eminent Masters. 4to. 1s. Davies.

To say that we owe this elegant little Drama to the very learned and ingenious Author of the *Essays on Music, Painting, and Poetry*, and of *HERMES*, is saying enough to excite the curiosity of our Readers; but they can form no adequate idea of the entertainment from a mere perusal of the printed copy. Those who saw and heard it performed on the stage, by Mr. Norris, Mr. Vernon, Mrs. Vincent, and Miss Young, could best judge with how much success some of the most admired airs and chorusses of Handel, and other eminent Masters, are here introduced, and connected with a recitative, composed by a Gentleman, whose taste and knowledge in music (as the Publisher observes in his Advertisement) are, perhaps, his least merit.

Art. 26. *Select Poems from Mr. Gesner's Pastorals.* By the Versifier of Anningait and Ajutt. 4to. 1s. Newbery.

We mentioned this Lady's version of Mr. Johnson's Greenland Tale, of Anningait and Ajutt, in Review, vol. XXIV. page 315. Her verse flows in an easy and harmonious strain; but not always correctly, nor is she very exact in her rhymes. The following couplet is a remarkable instance of the last mentioned defect.

A chaplet for her brow I yet can form,
Myrtle and ivy shall the wreath adorn.—

Of inaccuracy, take the following specimen;

What a rich shade of flowers are here display'd!

But not to dwell on the slight imperfections of a female pen, we shall only add our friendly advice to this ingenious Poetess, to finish her future productions with greater care; as we really believe her capable of more correctness and elegance than she has manifested on the present occasion.

Art. 27. *A Mirreur for the Critics. Written in the Year 1759.* By an Oxfordshire Ploughman, &c. &c. 8vo. 6d. Whitridge.

This Oxfordshire Wife-acre seems to have put himself to the expence of printing twenty-four pages of wretched verses, chiefly with intent

intent to abuse the Reviewers: some of whom, nevertheless, ill-natured as he deems them, are really sorry for the loss the poor man will probably sustain on this idle occasion. Pity it is, that when he put his hand to the plough, he could not keep it employed to some *useful* purpose. His Sister too, who composed the fine *Verses* annexed to this brightest of Mirrors, had better amuse herself at the churn and the cheese-rub, than in teizing "sad Melpomene" so unmercifully about the untimely death of General Wolfe, and the advanced price of Strong Beer.

* Two of her poems, one of them immediately following the other, begin with *Come sad Melpomene*——This reminds us of an old distich, which we have heard the dish-washing damsels melodiously chant forth, in the strain of

Mournful Melpomene,
Assist my quill,—
Guide thou my hands to write,
My senses to indite, &c.——

Our Authoress, however, had better invoke some good old School-mistress to teach her to *spell*.

Art. 28. *The Visions of Earey. In Four Elegies.* By J. Langhorne. 4to. 1s. Payne and Cropley.

We have frequently introduced this ingenious young Writer to the acquaintance of our Readers; and given so many and such various specimens of his poetic abilities, that we think it unnecessary to enlarge on the present publication. Suffice it therefore to add, that in these natural, easy, and flowing Elegies, he has not disgraced his former productions. We refer to our accounts of his Hymn to Hope, Tears of Music (on the death of Handel) Translation of Bion's Elegy, on the Death of Adonis, and some other pieces.

Art. 29. *Providence: or Arandus and Emilec. A Poem.* 4to. 2s. Becket and De Hondt.

Had the Author of this piece continued to maintain his first plea, in making pretensions to no greater merit than that of an humble imitation of Parnell's *Hermit*, we should have been sorry to deprive him of that pittance of fame which he might hope for, as the reward of his labours: but we do not think this plea at all consistent with his immediately disclaiming the name of an Imitator, and shrewdly intimating, that if Parnell may be compared to an *Æschylus*, he is himself equal to a Sophocles or an Euripides. Indeed, we can by no means reconcile that indifferent estimation in which some Authors affect to hold their own productions, with their actual resolution of obtruding them on the public. A Writer who admires his performances, and conceives they will afford instruction or amusement to his
Readers,

Readers, however mistaken he may happen to be, lays claim at least to our thanks for his good intention: but surely one who hath so much judgment as to hold his works cheap, is inexcusable for adding to the number of indifferent books already printed. Happy, indeed, is it that books, as well as men, are mortal, or in process of time the whole world might incur the danger of becoming one great library, and Authors be literally obliged to starve on their own works!

Our great objection to the *poem* before us, is, that many parts of it are very deficient in the harmony of numbers, so essential to poetry; but if, as we suppose, it is the work of a juvenile Writer, he may in time acquire a more perfect ear than he possesses at present. We do not tax him, however, with a want of sense or sensibility; and, perhaps, he would do well to consider, whether, in any future production, he may not be likely to succeed better in prose.

Art. 30. *An Epistle to the King.* 4to. 6d. Waller.

Very moral, but very dull.

MEDICAL.

Art. 31. *A necessary Supplement to the former Essays on the medicinal Virtues of Hemlock.* By Dr. Anthony Storck, Aulic Counsellor, and a chief Physician to her most sacred Majesty the Empress-Queen, and Physician to the Pazmarian Hospital of the City of Vienna. With several Corollaries and Admonitions, and a Figure of the Plant used at Vienna, drawn from the Life. Translated from the original Latin, printed at Vienna, 1761. By a Physician. 8vo. 1s. Becket.

We find this foreign physical Author, so often reviewed on this subject, is not discouraged from a farther prosecution of it, by the opinion of those unnamed "medical people of great rank," who, he says, "have given a premature and harsh sentence against Hemlock: not yet by the enmity and ingratitude of other nameless persons," whom he professes "to have treated with the greatest respect, and all manner of good offices." With regard to the former, if they have condemned it, without any experience of their own, or a well-founded information of its noxious quality or inefficacy, they are justly censurable: though if their condemnation of it is oppositely circumstanced, they must be as justifiable in rejecting, as Dr. Storck is in patronizing, it. But if any others, obliged to him, have allowed themselves in any personal scurrilities or invectives against him, even after having experienced the injurious effects or insignificance of his favourite plant, it is both ungenerous and absurd; and perhaps such conduct may partly arise from on the great honours and advantages which Hemlock has procured him. There is enough, however, in these repeated complaints, and, indeed, in our Author's oc-

casual concessions, to evince, that his medicine has sometimes been found as ineffectual, and even as inconvenient, in Germany as in England. But since Dr. Storck has not acquainted us with the names, nor the number of those who have decried it, we can form no estimate of their weight and proportion in respect to the many approvers of specified in his former pamphlets.

The cases in this pamphlet, being just as many cures, are twenty-two; though some few Patients continued the medicine while he wrote. They took no other, and were afflicted with different diseases. Eight of them were scirrhous, others ulcerous, and one had an open cancer, which was almost healed, the Patient daily continuing to take a drachm and a half of the extract. He confesses however, there are some cases, in which there is no success; of the number of which we could wish to have been ascertained. It is very plain at the same time, that Dr. Storck considers all such as incurables, by any remedy yet discovered. But we have the less occasion to despair entirely even about such, as he here expressly says, page 40. "If that was not sufficient, I have another ready—Thus I shall ascend by degrees," &c. whence we may infer, the Doctor has been experiencing the effects of some other plant, and most probably of some poisonous one.

The Corollaries that follow these cases, are pretty similar to many in his former pamphlets, and predicate the Hemlock very highly, indeed. Dr. Lebmacker has given him two histories of its success in ulcers after the small-pox; whence our Author recommends the trying it in the severest degrees and stages of that distemper.

In his *Admonitions*, after confessing, "he has had Patients of all kinds, to whom Hemlock was of no service [no such concession, we think, having been made in his first pamphlet] tho' indicated from a similitude of the disease;" he immediately refers those who doubt of the certainty of the cures he has published, to the illustrious Van Swieten, who, he says, has an account of the names and residence of the Patients.

Upon the whole of these Admonitions, they contain very little new. The burthen of the song is, Hemlock, Hemlock! notwithstanding he concludes at last, a little inconsistently, "he does not affirm it has any specific virtue." He congratulates himself, nevertheless, on hearing there are several Physicians who follow his example, about divers vegetables." Are these such as, like Hemlock, are to have no specific virtues? For as to plants, or parts of plants, which will purge, vomit, sweat, or provoke urine, we are not unprovided of duplicates, and quadruplicates abundantly. The researches of these Gentlemen are, probably, exercised, like his own, among the deleterious vegetables, which may be indigenous, or native, in Germany, the *Solanum*, the *Cicuta aquatica*, and the *Aconitum primum jordanianum* of Gesner, or *Thera Faldensis* of Ray, which Dr. Lewis supposes to be the poisonous root discovered some years past, among the Gentian imported from Germany. These *venemens* investigations seem to verify our predictions, vol. XXV. page 349, 350: nor is it very certain this fancy may not hereafter establish some travelling Academicians,
for

for making experiments with the poisonous vegetables in Nubia, and throughout the Torrid Zone.

But if Dr. Storck has some occasions to congratulate himself in Vienna and elsewhere, we find his admirers there have not been unprovided with certain opportunities to condole also with him, on the opposition of other Physicians. Of such he thus feelingly complains, "They who might and ought to have assisted me, desired to be excused. Yea, they have even, by sharp censures, and repeated harangues to the sons of art, condemned and proscribed my works, and would have them destroyed by fire and sword. Ah me! miserable fate of man." Miserable enough, indeed; though he must have been the better enabled to support it, by the previous comfort he acknowledges, in compliment to Baron Van Swieten, "Happy me! who have an opportunity to practice physic under the auspices of so great a man." There is nothing, however, very extraordinary in this vicissitude of happiness and misery. As *Forefight* says, our lives are chequered: and we are truly concerned, on more accounts than one, that it is not honestly at present in our power to add considerably to the number of our Author's Comforters, by many instances of the success of Hemlock among ourselves. Perhaps the whole truth has not as yet been entirely drawn out of the well; but the portion that has hitherto appeared here, has done, upon the whole, but moderate honour to the Extract. We have not a single instance, in the last volume of *Medical Enquiries and Observations*, of either its success or failure: but the declaration of these Gentlemen in their preface, "That they do not chuse to determine finally against the Hemlock, until it has been tried to the utmost advantage," bears an unpromising aspect. Mr. Pott, who must have had various opportunities of seeing, and hearing of its effects in ulcers, and in venereal cases, in which Dr. Storck so supremely celebrates it, has declared in his late treatise on the *Hydrocele*, "it has been always insignificant throughout his acquaintance with it," or fully to that effect.

The case we formerly mentioned in Ireland, as alleviated † by it, and for whose success we heartily wished, has terminated, we hear, in an entire cure. It had been named an occult cancer, and never ulcerated. The extract was given several months, and increased to sixty grains daily. On the other hand, a late interesting case in Cheshire, which seemed to mend considerably for some time, under a course of Hemlock and the Bark, terminated in a sudden and fatal hemorrhage from the throat, to which the last was not likely to contribute. We have been assured in some of the Doctor's former Corollaries, that Hemlock does not act by a colliquation ‡ of the blood; and in the present, "that it cures the most malign ulcers, fistulas, and sinusses." It is certain, however, in this affecting case, it did not

* It carries off the reliefs (relies) of a venereal dysenter, that yield to no other remedy. Page 27.

† Review, vol. XXV. page 256.

‡ *Ibid.* page 357.

impart such a confidence to the blood, as might have indisposed it to a hæmorrhage; neither did it prevent or cure such an ulceration, as might have eroded the blood-vessels from which it issued. Briefly, if the experience of Dr. Storck, and of its other admirers, are to determine us, *Hemlock* is the word; if our own, that assures us, tho' it be *sometimes* a remedy, it is very often as fallible as many others. Perhaps it might not chagrin our Author, if several of our schirrous Patients, and others, were conveyed to Vienna, to receive it of true German growth, and according to his own preparation, with the concurrent operation of Austrian air and regimen: but this seems unlikely to happen soon.

For our own part, we acknowledge, the very different consequences of this Extract in Germany and here (for in France it appears to have done very little) are so extremely difficult to account for; that we are sometimes tempted to imagine the most extraordinary cases it has cured abroad, (as the perfect removal of two schirrous tumours as big as the man's head, and on each side of it, &c. &c.) must have resulted from such a poisonous state of the whole constitution, as could be removed by nothing less than another poison of an opposite quality. This, probably weak suggestion we have been driven to, from a resolution to credit Dr. Storck's evidence strictly with regard to facts; and not to conclude, that, like other true Lovers, he had been agreeably amused with several imposing reveries*, and, under such an influence, had composed the Legend, instead of the History, of Hemlock. But having sufficient confidence both in his honesty and experience, we reject any such conclusion, notwithstanding many crudities, and some puerilities, which might be instanced in him as a Writer, but which by no means affect his credibility.

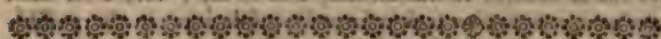
We have not seen the Latin original of this tract, the translation is always plain and intelligible; and we should not omit, that a good copper-plate of the right Hemlock is prefixed to it; which, with the very deep glossy green leaves of the plant, its spotted hollow stalk, and its peculiar rank smell, may prevent any attentive person from mistaking it. We may be deceived, perhaps, in supposing this pamphlet to be the last on the subject, that will require an English Review; but we shall certainly rejoice to find the Hemlock's future success here, equal to all its Patron's encomiums; and shall experience more pleasure in publishing our happy conviction of it, than we have felt from our necessary and well-intended strictures on all the performances concerning it.

* *An qui verè amant ipsi sibi somnia fingunt?*—In short, the many miraculous cures here ascribed to this Simple, may imply its medicinal virtues to exceed those of the famous *Moly* and *Nepenthe* of the Poets.

•• The SERMONS in our next.

T H E
MONTHLY REVIEW,

For D E C E M B E R, 1762.



Conclusion of the Account of the Doctrine of Grace. By the
Bishop of Gloucester.

IN our last number we gave an account of what this learned Author has advanced in the first part of his Discourse, which proposed to consider the office and operations of the holy Spirit as *the Guide of Truth*, who clears and enlightens the understanding. After having endeavoured to vindicate the inspiration of scripture, to distinguish the mode of that inspiration, to explain the character of an inspired language, &c. he proceeds to the second branch of his Discourse, which is, to consider the Holy Spirit under the idea of *the Comforter*, who purifies and supports the will.

And here, we are told, his divine power manifested itself in the same miraculous operations. Sacred antiquity is very large and full in its account of the sudden and entire change made by the Holy Spirit, in the dispositions and manners of those whom it had enlightened; instantaneously effacing all their evil habits, and familiarizing their practice to the performance of every virtuous and pious action.

To this illustrious and triumphant conviction of the truth of Christianity, the very enemies and persecutors of our holy Faith have been forced to bear witness: not only in the serious accounts which some of them (Pliny the younger, Suetonius, Tacitus, &c.) have given of the innocence and virtue of PRIMITIVE CHRISTIANITY; but even in the mockery and ridicule of others, (Celsus, Julian, &c.) on the subject of the boasted virtue of water-baptism; which was then

commonly accompanied with, and sometimes preceded by, these extraordinary effusions of grace from the *Comforter*.

“ Come here (say these unhappy Libertines) and see the amazing efficacy of Christian baptism ! whoever is immersed in this water, tho’ before he were an adulterer, a practised thief, or murderer, rises cleansed and purified from all his crimes ; and commences, on the instant, a life of temperance, of justice, and of charity.”—Thus did these impious scorners endeavour to disguise their chagrin at the triumphs of the Spirit over vice and paganism, by a sarcastic parody of the grateful exultations of the Christian Pastors. In truth, says his Lordship, it was all they had to say ; for, after this, they were reduced to seek a forced consolation, in the possibility that some *natural cause* had produced so extraordinary a phenomenon.

“ It may be worth while, therefore, continues he, to enquire whether any such cause can be reasonably assigned.—The enemies of our Faith hope to find it in FANATICISM, and SUPERSTITION, the two passions which the strong impression of a *new religion* begets, by its hopes and fears on the mind of man.

“ Let us see, whether either, or both of these, will account for so sudden and lasting a conversion, from vice and corruption, to a life of sanctity and virtue.

“ Superstition, which only depraves the reason, without making any impression on those faculties of the mind that most incline the will to a new bias, never effects any considerable change in the manners. Its utmost force is but just enough to persuade us that an exact attention to the ceremonious offices of religion, will be sufficient to secure us from the evils denounced against vice and immorality ; or, at least, that some transient acts of penitence, as the period of human life approaches, will be of force to entitle us to the rewards of a pure and virtuous life.

“ Fanaticism, indeed, shakes and agitates the mind with greater violence ; and by instigating those faculties which most influence the will, frequently forces the manners from their bent ; and sometimes effaces, or obscures, the strongest impressions of custom and nature. But this extraordinary fervour, tho’ always violent, is rarely lasting : never so long as to establish the new system into a habit. So that when its rage subsides, as it very soon does, *but* where it drives the unhappy victim into downright madness, the late impressed bias

bias on the will keeps abating till all the former habitudes recover their relaxed tone.

“ This is confirmed not only by the general history of past Fanaticism, but likewise of the present, where we commonly see the final issue of a sudden conversion to be, either a return to an open profligacy of manners, or a deep hypocritical dissimulation of them.

“ But now if we look into the history of those early Converts, we shall find that their virtue, from the very first impression of it, had all the ease, sobriety, and moderation of a settled habit: in this they persevered; and adding *grace* to *grace*, they went on, thro’ life, in one constant tenor, from the first baptismal profession of their faith by water, to the last awful confirmation of it in their blood. A dreadful period! when nature, by the very shock, and in the struggle it then suffers, becomes enabled to dissipate all the fumes of *mental*, as it is frequently observed to do, of *corporal* intoxication. This it did in the famous case of the virtuous Savonarola of Florence; whose story is so finely told by Guicciardini, in the second and third books of his history*. This man, a genuine fanatic, if ever there were any, had assumed the personage of a Prophet and inspired Preacher. A character (taken up amidst the distresses and distractions of his country, and, without doubt, occasioned by them) which he had long and successfully sustained. But losing his credit in the new revolutions of Italy, and being brought by his enemies to the stake, he died, after having on the rack disavowed his pretensions; he died, I say, sullen and silent, without any remaining symptom of his former Enthusiasm.

“ Nor could this sudden conversion of the first Christians be the effect of *mere* rational conviction. We know it to be morally impossible for reason, however refined and strengthened by philosophy, to root out, on the instant, the inveterate habits of vice. All that this magisterial faculty can do is, by constantly repeating her dictates, and enforcing her conclusions, gradually to win over the will; till, by little and little, the mind accustoms itself to another set of ideas, productive of other practices and other habits. A work of time and labour! as those good men have sufficiently experienced, who, on a mere rational conviction, have attempted and perfected a change in their lives and manners. When therefore we see the deepest impressions of evil custom, and the darkest

* See Review, vol. XI. p. 191; where this story is recited.

stains of corrupted nature, thus suddenly wiped out and effaced, to what must we ascribe so total a reform, but to the all-powerful operation of Grace?

“ But it may be objected, ‘ that there are instances where Enthusiasm alone hath kept men steady in the practice of that virtue, which a certain fanatic turn of mind first recommended.’ Doubtless there have been many good people, who either thro’ the weakness of their reason, or the force of their more refined passions, have been hurried into fanatic fervours, which have supported and confirmed them in their previous innocence of manners. But even here we have sufficient marks to distinguish these better sorts of enthusiasts, from such of the first christian confessors, who were in the happy circumstance of being found innocent, when they were led into the practice of all virtue by the holy Spirit: whose office, as we have said, consisted in this gracious combination, to enlighten the understanding, and to rectify the will. Now, that genial splen’our which conducted the first Christians into the knowledge of *all truth*, sufficiently disclosed the divine Inspirer of *all righteousness*. But we see none of that *shining light* ordained to gild the *good works* of Grace, in the morals of innocent Enthusiasts. On the contrary, we often find a more than ordinary ignorance; and sometimes, even an incapacity of making rational conclusions.

“ Thus was the first part of the promise to *send the COMFORTER*, fulfilled.

“ The other part, that *HE SHOULD ABIDE WITH US FOR EVER*, comes next to be considered. We have observed how this likewise hath been verified by the sure deposit of the *Spirit of Truth* in sacred Scripture. Yet this is not the whole of the completion. His present influence, together with the fruits of the past, make the entire subject of the promise. Hence we conclude that he abides with *the Church for ever* as well *personally* in his office of *Comforter*, as *virtually* in his office of *Enlightener*.

“ The only question will be, Whether, from the primitive ages down to these later times, he hath continued to exercise his office in the same extraordinary manner in which he entered upon it, when his descent on the Apostles was accompanied with all the visible marks of the Divinity.”

As this tends to the decision of more than one important question, not only the superstitious claim of *church-miracles*,

but

but the fanatic pretences to *divine influences*, his Lordship considers it more at large. He inverts, however, the method of those Divines who, in their enquiries concerning God's dispensations, endeavour to prove those supposed facts which they have preconceived, from the *fitness* which they pretend to have discovered: that is, having determined of what is *fit* for God to do; on the credit of this, they maintain that he hath done it. On the contrary, our Author deems it more rational, as well as modest, first to enquire of Scripture what God hath done: and when that is known, it will be then time enough, he says, to explain the *fitness* of his doings.

Accordingly he enquires what Scripture hath delivered concerning the duration of the extraordinary gifts of the holy Spirit: which, whether they rested in the recipient, and manifested themselves in *grace and knowledge* transcending the powers of humanity; or whether they extended outwards, in the *gifts of healing*, to the relief of their brethren's infirmities, may, with equal propriety, he tells us, be called and accounted *miraculous*. In the first case, the gifted person was passive; in the other, active.

Now the holy Spirit, he presumes, has determined this question for us, by the mouth of St. Paul, when, recapitulating the various prerogatives of the apostolic age, he tells the Corinthians (1 Cor. xiii. 8.) that *Charity never faileth*. It was the Apostle's purpose, in this chapter, his Lordship says, to exalt *Charity* above all other christian graces; and therefore having, in the preceding verses, shewn its superiority to the rest, from its qualities and attributes; he proceeds to urge the advantage still farther, from the consideration of its *durability*:—*Charity never faileth*.

The question, according to our learned Prelate, is, whether the superior duration, here ascribed to *Charity* over *prophecies, tongues, and knowledge*, respects only the progress of the Gospel *here*; or whether it extends to the completion of it, in its triumphant state, *hereafter*? The common opinion is, that it respects another life; but the other sense appears to his Lordship to be the true one, and gives us the Apostle's meaning to this effect:—the virtue of *Charity* is to accompany the christian church throughout all its stages here on earth; whereas the gifts of *prophecy*, of *strange tongues*, of supernatural *knowledge*, are only transitory graces, bestowed upon the church during its infirm and infant state, to manifest its di-

"pieces, but were forced to go home without singing another line *."

"From the Head these hysseric buffetings descended, and were plentifully bestowed upon the Members. And, "one evening (says he) such a *spirit of laughter* was amongst us, that many were much offended. But the attention of all was soon fixed upon poor L—a S—; one so violently and variously torn of the *evil One* did I never see before. Sometimes she *laughed*, then broke out into cursing and blaspheming, &c. †." "On this occasion he relates a fact, which, though he seems not to have turned to a proper use, the sober and attentive Reader may.—"Our outward trials, indeed, were now removed, and peace was in all our borders. But so much the more did inward trials abound, and if one member suffered, all the members suffered with it. So strange a sympathy did I never observe before: whatever considerable temptation fell on any one, unaccountably spreading itself to the rest. So that exceeding few were able to escape it ‡."

"In these various struggles the Devil was at length tired out; and Mr. Wesley forces him to betake himself to close quarters, in the bodies of friend or foe indifferently, just as he could find entertainment. And now comes on the shining part of our Apostle's exploits, the driving him out, in the face of the whole congregation, by *exorcisms* and spiritual ejections.

"But if Evil thus abounded, Grace did much more abound in this memorable æra, when Mr. John Wesley first went out upon his mission. The Spirit overcame all resistance, broke down all the strong-holds of Sin, and, what Mr. Wesley was much more set against, of *INSENSIBILITY*.—*Out of the mouths of babes and sucklings* it once again, as of old, *perfected praise*; the young men saw visions, and the old men dreamed dreams; the Spirit of the Lord was gone out, and it did not stop till it had manifested itself in the last effort of its power, *THE NEW BIRTH*. "So many living witnesses (says he) hath God given, that his hand is *STILL stretched out to heal*, "and that *signs and wonders* are even *NOW wrought by his holy Child, Jesus* §."

* Journ. from Nov. 1, 1739, to Sept. 3, 1741, p. 37.

† Ibid. p. 38.

‡ Ibid. p. 57.

§ Journ. from Aug. 12, 1738, to Nov. 1, 1739.

This may serve as a specimen of the manner in which he treats the poor Saint, who, we are told, is preparing to attack our Author in his turn, but with what kind of weapons we know not. His Lordship concludes this part of his work with the following passage.

“ Thus have I endeavoured to tear off the mask from the furious and deformed visage of Fanaticism and Seduction. The power of Religion hath enabled me, and the interests of Religion have excited me to this attempt; nothing so much discrediting the *doctrine of Grace* as these counterfeit impressions of the Spirit of God. For, since the descent of the Holy Ghost was no longer in *the rushing mighty wind*, but in *the still small voice*, licentious men have been but too apt to conclude, either that *Grace* was an imaginary power; or, at most, that it was no other than that assistance which the divine attribute of *goodness*, as discoverable by natural light, was always ready to impart to distressed and helpless man; just as they would persuade themselves that *Redemption* is nothing else than that restoration to God's favour, which his mercy, discoverable too by the same light, prepares and lays open to repentant Sinners. But I shall chuse a properer place to shew, that Gospel-GRACE and REDEMPTION, arising out of a *lively faith* and a *real sacrifice*, are specifically different from any thing that *natural religion* teacheth.”

His Lordship, in the remaining part of this work, offers some thoughts to the consideration of those sober Ministers of the established Church, who hold themselves bound to obey its *discipline* as well as to profess its doctrines. These reverend men, he says, will make it their first care, in honour of the Church which they serve, and in gratitude to the State by which they are protected, to support that most just of all public laws, the *Law of Toleration*: which, how long so ever obstructed in its passage to us, and how late soever arrived amongst us, is certainly, he tells us, of *divine original*. To *refine* upon this law by idle distinctions between the *letter* and the *spirit* of it, he justly observes, will always be to *weaken* it. What his Lordship advances on this head will give every candid Reader great pleasure; he writes, indeed, in a manner truly worthy of a Christian Bishop. He closes what he has offered upon the subject in the following manner.

“ But having said so much in behalf of the *Law of Toleration*, let me not be understood as if I could suppose, or would insinuate, that this law has altered the nature of the crime
going

going under the name of *schism*, which is an unnecessary separation from the national Church; or, because it has taken all civil punishment from Schismatics, that therefore *schism* is become a harmless and an empty name; and that the law of *Toleration*, like the law in favour of *Witches*, had dissipated only a frightful Fantom. It is true, that, in both cases, the Legislature acted for the same end, the restraint of injustice; but it was on very different principles: in the first case, they took off civil punishment from a *real crime*, not cognizable by a human Judicatory: and, in the latter, they removed an opprobrium from the Statute Book, which expressed a sanguinary resentment against an *imaginary one*.

“*Schism*, or a causeless separation from the national Church, is a crime which, on all the principles of law and reason, deserves condign punishment. But, of this separation, whether with or without cause, there is no adequate Judge, but that Power who can distinguish between a well and ill informed conscience. Very justly therefore did this free Government remit the question to a wiser tribunal. But in so doing it did not mitigate, but, by its indulgence, rather aggravate the guilt, wherever it should be found, hereafter, to exist.

“*Schism* therefore is no less a crime now, that the law consigns its punishment to a proper judicature, than it was when civil authority, blindly and ineffectually interfered to vindicate the honour of Religion from this unhappy scandal.”

It is obvious to observe, that his Lordship has here expressed himself very inaccurately; and that his words, if taken strictly, convey a meaning very different from what we believe he intended; but the candid Reader will interpret them according to the *spirit*, and not according to the *letter*.

The remaining part of his work relates to the proper manner of defending Religion against the attacks of *Infidelity* and *Fanaticism*; and abounds with just and pertinent reflections. —He has no reason, he says, to suspect that the English Clergy will dishonour so noble a cause as that of Religion, by any premeditated fraud; yet the most upright, he observes, in the heat of controversy, provoked, and perhaps alarmed, at the extravagant powers which Libertines and Fanatics have reciprocally ascribed to *Reason* and to *Grace*, have been but too apt to run into destructive extremes, depreciating, and even annihilating, sometimes the one, and sometimes the other,

other, as best served the purpose they were then pursuing. Of which egregious folly their adversaries have never failed to take advantage, by turning their own ill-fashioned and worse fabricated arms against them. And this, we are told, was easily done; since *revealed Religion* derives its whole support from the joint operation of these two principles *Reason* and *Grace*, acting on the human mind with equal and unremitted vigour.

But to understand more sensibly the mischiefs arising from such ill-judged defences of Religion, his Lordship sets before the Reader a capital example of each of those *extremes* of which he is now speaking; in order to shew the use and necessity of keeping within that equal *mean*, which most effectually serves to detect and expose the errors of either adversary.

The doctrine of *Redemption*, he says, is the *primum mobile* of the Gospel system. To this the Church must steadily adhere, let the storm against it beat from what quarter it may. It is the first duty of the Ministers of Religion to secure this great foundation: they may then, with safety, and not with the less success, push the enemies of the Church, the enemies of their order, nay, even the enemies of their own peculiar opinions, with all the force they are able; but ever in subserviency to the *everlasting Gospel*, whose main pillar is this *doctrine of Redemption*.—How essential a part it is of the Gospel-œconomy, interpreted by God's general dispensation, revealed to mankind, of which the Gospel-œconomy is the completion; and how agreeable it is to what the best and most received philosophy teacheth us, concerning the relations between the creature and the Creator, shall be considered, we are told, at large, in its proper place, viz. *the Divine Legislation, book the ninth*.

His Lordship concludes his work with shewing the various and unthought of mischiefs which arise from the folly of attempting to change the nature of the Gospel-œconomy, from a *redemption of mankind* to a *republication of the religion of nature*. A folly, he says, by which the great Author of our salvation becomes dishonoured, and the Christian faith exposed to the perpetual insults of Libertines and Unbelievers.

He who considers Jesus only in the light of a Republicher of the law of Nature, we are told, can hardly entertain a higher opinion of the Saviour of the world than some have done of Socrates, whom Erasmus esteemed an object of devotion,

votion, and many a good Protestant has thought to be divinely inspired. For was not Socrates, by his preaching up moral virtue, and by his dying to bear witness to the unity of the Godhead, made to the Grecian people, (and by means of their extended commerce of politeness) to the rest of mankind, *wisdom and righteousness*? And what more was Jesus? For, according to the principles of this paganized Christianity, his titles of *Messiah* and *Redeemer* are reduced to mere figurative and accommodated terms.—As this theology degrades Jesus to the low condition of a Grecian Sophist; so, we are told, it renders his religion obnoxious to the insults of every daring Impostor.—He was sent, say these new Doctors of the Church, to teach mankind the worship of the true God, and the practice of moral righteousness. This will be readily allowed, replies an understanding Mahometan: and on this very principle, we hold, that when Jesus had done his office, and mankind had again relapsed into antichristian idolatry and polytheism, as before into pagan, God sent *our Prophet*, who worked the like sudden and sensible reformation in the *north-east*, as your prophet did in the *north-west*.

To instruct the world in *wisdom and righteousness*, his Lordship says, was but the *secondary* end of Christ's mission. The *first* and primary, was to become its *Sanctification and Redemption*; that must needs be common to every revelation coming from God; *this* is peculiar to the Christian; and *this* cannot possibly be frustrated, or rendered ineffectual.

Modern Universal History, Vols. XXXIV. XXXV. XXXVI. and XXXVII.

IN our last month's Review, we gave some account of the thirty-second and thirty-third volumes of this work; including the kingdoms of Sweden and Denmark. The thirty-fourth volume contains the History of Poland; and seems to be drawn up with more accuracy, and written with more spirit, than some of the other volumes.

The character of the Polish nation is here justly delineated, and painted in lively colours. "This people, say our Authors, have been long celebrated for their courage, their strength, and their longevity; no country in the world affording more extraordinary proofs of bodily vigour, and an uninter-

uninterrupted flow of health, which are justly ascribed to the temperature of the climate, the temperance of the vulgar, and the constant habit in manly exercises. The continual use of the cold bath, even in the coldest parts of Poland, is supposed likewise to contribute greatly to that muscular strength for which they are so remarkable. The nobility are open, affable, liberal, and hospitable; polite to strangers, rigid to their dependents, punctilious in points of honour, vain, ostentatious, and magnificent in their apparel, equipages, and living, though that magnificence favours strongly of barbarism. They are early initiated in letters, speak impure Latin with fluency; but seldom make any progress in matters of taste or science. Passionately fond of liberty, the Poles live in a perpetual state of servitude to their avarice, their profusion, and their necessities, whereby they are rendered the infamous pensioners of foreign states, the creatures of their own Monarchs, or the hireling tools of some political faction. Their political constitution has been the source of continual misfortunes; yet are they attached to it to a degree of enthusiasm, and especially those parts, which produce the greatest inconveniences. Poor in the midst of a fertile country, they abhor the notion of improving their circumstances by trade, and are the only nation in the world who have provided by law against raising a maritime power. Prodigality and debauchery are not reputed vices among this martial nobility; they borrow without intention of paying, with the same freedom they squander. Constant in their friendships, bitter in their enmity, open to imposition, unsuspicious, opinionated, and haughty, their only care is to distinguish themselves in arms, in finery, equipage, and splendor. As to the vulgar, they are mean, mercenary, ignorant, indolent, and indigent."

It is likewise remarked, that few political constitutions are so little understood as that of Poland; and yet that no form of government more deserves attention, on account of its singularity; some particulars, therefore, of a state which bears little resemblance to any other model, ancient or modern, cannot be altogether unacceptable to such of our Readers as are not already well acquainted with this peculiar system.

"The Poles have a Sovereign, and yet the government is called with great propriety a Republic. The nobility of this country have more power than the great of any other; yet they detest the thoughts of aristocracy, because they all reck-

on themselves upon a level, every Polish Gentleman regarding himself as inferior only to the Monarch. The Republic is composed of the King, the Senate, and the Nobility, or Polish Gentlemen, the Peasants being admitted to no share of the government. Upon every new election the royal prerogative has been retrenched, and the liberties of the Diet and Senate proportionably extended. This idea of independency is pushed so far as to hazard the general security of the kingdom, the Monarch not being permitted to garrison even the most remote and necessary frontier towns; whence we see Poland has in all ages been made a kind of public route for the passage of hostile armies. Upon the death of the Sovereign, the whole body of the Nobility assemble on horseback, for the choice of a Successor; and the unanimous voice constitutes a legitimate election, though there have been instances where a majority has been deemed sufficient. Here the Nobility assume a power of altering the government, and imposing such conditions on the new Monarch as they think proper, and these they call the *Pacta Conventa*. This contract is drawn up, methodized, and approved by the Senate and Nobility, after which it is read aloud to the King by the great Marechal, and sworn to before the ceremony of his proclamation. We shall enumerate the principle articles, as this contract may be deemed the great charter of Poland, and the barrier of the privileges of the people against the encroachments of the Crown. The first is, that the King shall not attempt to encroach on the liberty of the people, by rendering the crown hereditary in his family; but that he shall preserve all the customs, laws, and ordonnances respecting the freedom of election: that he shall ratify all treaties subsisting with foreign powers which are approved by the Diet: that it shall be his chief study to cultivate peace, preserve the public tranquillity, and promote the interest of the realm: that he shall not coin money, except in the name of the Republic, or appropriate to himself the advantages arising from coinage: that in declaring war, concluding peace, levying troops, hiring auxiliaries, or admitting foreign troops upon any pretext within the Polish dominions, the consent of the Diet and Senate shall be necessary: that all offices and preferments shall be given to natives of Poland and Lithuania; and that no pretence shall excuse or palliate the crime of introducing foreigners into the King's Council, or the departments of the Republic: that the officers of his Majesty's guards shall be Poles or Lithuanians, and that the Colonel shall absolutely be

be a native of Poland, and of the order of Nobility: that all the Officers shall be subordinate to the authority of the Marshal: that no individual shall be vested with more employments than the law allows: that the King shall not marry without the approbation of the Senate, agreeable to the ancient laws of the constitution; and that the household of the Queen shall be determined and regulated by the Republic: that the Sovereign shall never apply his private signet to acts and papers of a public nature: that to preserve his power and dignity, the King shall dispose of the offices both of the Court and of the Republic; and regulate with the Senate the number of forces necessary for the defence of the kingdom, inspecting likewise the discipline observed in the army: that he shall administer justice by the advice of the Senate and his Council," &c.

To these articles are added a variety of others; our Authors, however, have thought it necessary to recite only the standing conditions, which are scarce ever altered or omitted. We leave our Readers to their own reflections on the articles of this national contract; in which are some restrictions of the regal power which deserve the serious consideration of every free people.—But this, perhaps, is a subject too delicate for the times, and too dangerous for us to discuss with freedom. Yet, surely, it may be permitted us to remark, that no scheme of policy can be said to have provided sufficiently for the public safety, which leaves the *most important* of all national concerns entirely to the discretion and the will of one man!

The following account of the General Diet of Poland may also deserve the notice of our Readers.

"The Diet is composed of the King, the Senate, Bishops, and the Deputies of the Nobility or Gentry of every palatinate, and called, in their collective capacity, *comitia togata*; that is, when the States assemble in the city without arms and horses; or *comitia paludata*, when they meet in the fields armed, as during an inter-regnum, at the Diet of Election. It is a prerogative of the Crown to assemble the Diet at any particular place, except on occasion of a Coronation, which the custom of the country requires should be celebrated at the capital. For a number of years, indeed, the Diet regularly assembled at Warsaw; but, on complaint made by the Lithuanians, it was agreed, that every third Diet should be held at Grodno. The general rule is to meet once at least in three years, though there have been many exceptions. When it is proposed to hold a General Diet, the King, or in case of

an inter-regnum, the Primate, issues writs to the Palatines of the several provinces, specifying the time and place of the meeting. A sketch likewise is sent of the business to be deliberated by the assembly, the Senate is consulted in this particular, and six weeks are allowed the members to prepare themselves for the intended session. It is remarkable, that the Diet never sits more than six weeks in the most critical conjunctures and pressing emergencies: they have been known to break up in the middle of an important debate, and to leave the business to a future meeting. This hath been justly esteemed one of the greatest defects of the Polish constitution, which probably owes its origin to convenience; but is superstitiously regarded from whim and caprice. On receipt of the King's writ, the Palatine communicates the meeting of the Diet to all the Castellans, Starostas, and other inferior Officers and Gentry within his jurisdiction, requiring them to assemble on a certain day to elect Deputies, and take into consideration the business specified in the royal summons. These meetings are called *petty Diets*, or *Lantage*, in the language of the country, every Gentleman possessing three acres of land having a vote, and matters being determined by a majority; whereas in the general Diet decrees are only valid when the whole body is unanimous. The indigent Gentry are always directed by some person of superior fortune, influence, or ability. They seldom examine the subject of debate; but remit it wholly to the judgment of their Representative. Every Palatinate has three Representatives: the business devolves on one, who is elected for his ability and experience; and the other two are added only to give weight to this leading Member, and do honour by their magnificent appearance to the palatinate they represent. As these Deputies, since the reign of Casimir III. have seats in the Diet, it naturally divides the general Assembly into two bodies, the upper and lower; the one being composed of the Senate, the superior Clergy, and the great Officers; the other of the Representatives of the palatinates, who prepare all business for the superior body. Thus we see how near an affinity the general constitution of the Polish Diet hath to a British Parliament, and, indeed, to the original form of government among all northern nations, however they may vary in particular circumstances, and be altered by the influence of time *.

There

* "It is usual to depute, from the general Diet, sixteen Senators, chosen out of the body of Bishops, Palatines, and Castellans, to attend

There is one very obvious absurdity in the scheme of this assembly. "Not only an unanimity of voices is necessary to pass any bill, and constitute a decree of the Diet, but every bill must likewise be assented to unanimously, or none can take effect. Thus, if out of twenty bills, one should happen to be opposed by a single voice, all the rest are thrown out, and the Diet meets, deliberates, and debates for six weeks to no purpose. It is astonishing that a rule so contradictory to common sense, and attended with such fatal consequences, can maintain its place among a people by no means devoid of understanding."

This unhappy circumstance considered, it may be justly questioned, whether it is, on the whole, an advantage or a misfortune to the nation, that her greatest concerns, and most valuable interests, are left to the decision of this body: such as the declaring war, or concluding peace; the forming alliances; the election or marriage of the King; the imposition of taxes; the framing of laws; levying of forces, &c. For, to add to the other inconveniencies attending the constitution of the Diet, venality and corruption have found their way into that, as well as into some great assemblies elsewhere.

"Here, as in other countries, say our Authors, the cry of Liberty is kept up for the sake of private interest. Deputies come with a full resolution of profiting by their patriotism, and not lowering their voice without a gratification. Determined to oppose the most salutary measures of the Court, they either withdraw from the assembly, protest against all that shall be transacted in their absence, or else excite such a clamour as renders it necessary for the Court to silence them by some lucrative pension, donation, or employment. Thus not only the business of the assembly is obstructed by its own Members, but frequently by largesses from neighbouring powers, and sometimes by the liberality of an open enemy, who has the art of distributing his money with discretion."

tend the King's person, serve him as a privy-council, and direct that he shall not infringe the constitution. Whatever is ordained by these Deputies, and has the royal sanction, becomes valid, as an act of the whole Diet. It is therefore adopted, as a part of the constitution, that four, at least, of the number shall constantly reside at Court, as Guardians of the public liberty, and Inspectors of the King's conduct. Penalties are annexed to any remissness in their duty; and they are fined, for absence, at the rate of two thousand livres for a layman, and six thousand for an ecclesiastic."

We have here some farther particulars relating to the Diet, worth transcribing, for the entertainment as well as the information of our Readers.

“ The afflux of people which the Diet occasions, is altogether astonishing. Wherever it happens to sit, thirty or forty thousand people are added to the usual number of inhabitants. Here the Poles rival each other in pomp and profusion. The Nobility who are not deputed, attend with their families for pleasure: they drink deep of their favourite liquor, Hungarian wine; and feasting and mirth are more pursued than the business of the State. In consequence of their festivity, the Deputies come frequently intoxicated into the Diet, affront the King, excite tumults, harangue with the most abusive and factious eloquence, and sometimes occasion the dissolution of the assembly. From this general view it appears how inadequate the Diet is to the original intention. It was designed for the supreme Senate of the nation: it is, in fact, little more than a factious corrupted mass, collected out of form, conducted with indecorum, and dissolved with as little reason as it was assembled; only because a certain number of weeks have elapsed, without regarding whether the business of the meeting hath been transacted. Such is the idea of the Polish Diet we have been able to acquire, from the careful perusal of the best authorities. It would almost be unnecessary to remark upon the absurdity of requiring an unanimity of voices to every bill, by which a power is lodged in every capricious corrupted Member of rendering the meeting of this great assembly of the nation of no effect. This was intended as a barrier to Liberty; but it has unfortunately been the channel of corruption, faction, and confusion. The Poles imagined, that by this regulation they should ever prevent the Crown from gaining too great an ascendancy; for though it was possible to obtain a majority, it was not at all probable the royal influence should ever be able to bribe every individual of the Diet to surrender the rights and interests of his country. Thus, to avoid despotism, they in some measure gave a sanction to anarchy. Indeed, so sensible are the Poles of the inconveniencies of their constitution, that some reformations have been frequently attempted; and the most sensible of the nation acknowledge, that in almost all their wars with the Turks and Tartars, their preservation was entirely owing to the immediate interposition of the Deity, and not to human prudence or foresight. Yet, after all, it must be confessed, that a politic Prince may mould this turbulent multitude

titude agreeable to his inclinations, by soothing, cajoling, treating, and making pecuniary presents. Besides, it is seldom that an individual dares venture to exert his privilege of denying his assent to what all the other Members have voted; the stronger party being sometimes extremely liberal of that most convincing of all proofs—a sound drubbing.”

But, “perhaps, the most respectable department of the Polish government, say our Authors, is the Senate, composed of the Bishops, Palatines, Castellans, and ten Officers of State, who derive a right from their dignities of sitting in that assembly; in all amounting to one hundred and forty-four Members, who are stiled Senators of the kingdom, or Counsellors of the State, and have the title of Excellency, a dignity supported by no pension or emoluments necessarily annexed. The Senate presides over the laws, is the Guardian of liberty, the Judge of right, and the Protector of justice and equity. The Members are nominated by the King, and they take an oath to the Republic before they are permitted to enter upon their functions. Their honours continue for life: at the general Diet they sit on the right and left of the Sovereign, according to their dignity, without regard to seniority. They are the Mediators between the Monarch and the subject, and, in conjunction with the King, ratify all the laws passed by the Nobility. The value they put on their dignities makes them despise all other honours: even the titles offered by the Emperor have been rejected by Polish Senators, who thought their present dignities superior to that of Princes of the Empire. “We are Gentlemen of Poland, said they, “and have power to treat of peace and war with our Monarch: your Imperial Majesty therefore injures us, by “imagining that we shall be made greater by the flimsy title “of Princes of the Empire, than we are as real Senators of “the Republic of Poland.” Such was the answer of the Senators who accompanied King Sigismund to the Emperor, when his Polish Majesty visited the Court of Vienna. As a Senator is bound by oath to maintain the liberties of the republic, it is thought no disrespect to Majesty that they remind the Prince of his duty. They are his Counsellors, and this freedom of speech is an inseparable prerogative of their office.”

This abridgment of the Polish History is brought down to the year 1737, when his present Majesty acquired the peaceable possession of the Crown, which had been disputed by the unfortunate, but truly respectable, Stanislaus: who was first

raised to the throne by Charles XII. King of Sweden, when that arbitrary Conqueror deposed Augustus, father to the now reigning Prince.

The thirty-fifth volume of this universal Compendium, contains the History of Russia; beginning with the commencement of the Russian Monarchy, in the ninth century; and concluding with the accession of the late unhappy Czar, Peter the third. We shall give no extract from this volume; having so frequently had occasion to lay before our Readers many particulars relating to this immense Empire.

In the thirty-sixth volume we have part of the modern History of Italy; that of Florence being the entire subject of this volume. It is a dry and barren compilation; a meagre abridgement of Aretini, Machiavel, Guicciardini, and other Historians, who have given us, more at large, the Annals of this part of Europe.

The thirty-seventh volume opens with the History of Bologna; that of Parma and Placentia follows; and then comes the History of the *pious* Republic of Geneva: which no consistent Protestant, no true friend of religious freedom, can peruse without resentment, without horror. For here it was that the fiery Bigot, Calvin, sacrificed the learned Servetus, to the black Fury *Fanaticism*; that infernal spirit, which here likewise first lighted up the torch of Superstition, that set fire to the pile in which the unhappy Gentil was consumed at Bern; and here it was that the insanity of the wretched Antoine subjecting him to the more fatal frenzy of persecuting zeal, involved him in the like miserable fate: falling, as thousands more have fallen, a dreadful proof of the intolerating spirit of religious establishments!—O thou meek-eyed *dove*! the lovely symbol of that first pure faith which descended from heaven to establish peace on earth and good will towards men, how short was thy abode with us! how soon, alas! wert thou changed into that fierce unrelenting *vulture*, whose cruel beak hath been so often stained in the precious blood of honest men!—We have seen this merciless harpy, with horrid wings fanning the Smithfield fires; we have seen her presiding in our Courts of Justice, perched on the crest of the civil Magistrate, like the bird of Athens on Minerva's helmet;—but thanks be to God! we have also seen her driven from our favoured clime. May she never more be permitted to hover near the happy shores of Britain! May LIBERTY ever maintain her unbounded empire over our minds; may TRUTH eternally

eternally flourish under her auspicious reign; and, together with FREEDOM of ENQUIRY, prevail over every tyrant power, which shall dare to infringe the sacred rights of Conscience!

The History of the Dutchy of Milan follows that of Geneva; after which we have the Histories of Modena and Ferrara, and of Mantua. The volume concludes with that of the House of Savoy, including Piedmont, and the other estates of his Sardinian Majesty.

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See Page 333.

MATHEMATICAL PAPERS.

ART. 4. *A letter from the Rev. Nevil Maskelyne, A. M. Fellow of Trinity College, Cambridge, and F. R. S. containing a Theorem of the Aberration of the Rays of Light, refracted through a Lens, on account of the imperfections of the spherical figures*

Some years ago the ingenious Mr. John Dolland discovered a method for correcting the aberration of the rays of light, arising from the different refrangibility of the different sorts of rays; this he effected by a combination of different kinds of glasse; he also invented a theorem shewing the quantity of the aberration of the rays, refracted through a lens, on account of the imperfection of the spherical figure; by the application of which he was enabled to make the aberrations of the combined concave and convex object-glasse perfectly equal, and consequently to correct one another. Mr. Maskelyne has, in the paper before us, given a similar theorem for this purpose, and in some respects more easily applicable to practice than that of Mr. Dolland.

ART. 11. *A letter to the Rev. Dr. Brakenridge, concerning the Term and Period of human Life: in which the inequalities in constructing, and the false conclusions drawn from Dr. Halley's Breslau Table, are fully proved; the supposed extraordinary healthfulness of that place is particularly examined and confuted; and its real state equalled by divers places in England; the imperfection of all the Tables formed upon a thousand lives is shewn; and a method proposed to obtain one much better. By T. W. A. M.*

The probability of the duration of human life, on which the whole doctrine of Life-annuities depends, has employed the talents of some of the most able Mathematicians. Dr. Halley calculated tables for finding the value of Annuities or Lives, from the Bills of Mortality of Breslau, the capital of Silesia; and on these principles several others have been since constructed, from Bills of Mortality kept in other places. The Doctor was persuaded that the degrees of mortality in Breslau were the most proper for a standard, because in that inland city the confluence of strangers is but small, and the births do not much exceed the funerals. Dr. Brakenridge, to whom this paper is addressed, had distinguished himself in calculations of this kind, which induced the Author to present his observations to him as the most able Master of the subject.

This Gentleman has shewn, that the generality of Writers have mistaken Dr. Halley's meaning, when they assert, that of two thousand children born at Breslau, two hundred and two only die under two years of age: whereas the truth is, that 342 die under that age; which the Writer says, is somewhat more than he has observed in his parish; and hence he justly infers, that there is nothing either remarkably healthy, or long-lived, in the inhabitants of Breslau, as has been imagined, by mistaking the Doctor's meaning.

But the greatest objection lies against the smallness of the numbers, a fault common to all the tables extant. The Author very justly observes, that whoever begins with a thousand only, must necessarily cut off twenty or thirty years of the term of life, and undervalue it in Annuities, as nothing worth. Because it cannot be expected, that out of a thousand births, so much as one should arrive at the age of a hundred years. And hence the generality of tables terminate at ninety years. Consequently, all persons exceeding that age ought to have Annuities for nothing, or rather receive a premium for accepting them. And yet it is known from the London accounts during the interval of thirty years, viz. from 1728 to 1757 inclusive, that 2979 persons were living at 90, 242 at 100, 10 at 110, and one reached the great age of 138.

In order to remove this objection, the Author proposes, that the radix of the tables should be 100,000, or a million; by which means they would extend to the utmost period of human life, and exhibit the true value of Annuities at any period; and that the swift or slow increase of mortality should

should be noted in a subsequent column, and in consequence the term or expectation properly decreasing from the best life till the whole be exhausted.

There is no doubt but tables constructed in this manner from Bills of Mortality kept in some inland towns, where the resort of strangers is not very considerable, would be kindly received by the public, and, perhaps, answer the most sanguinary expectations of the Author. We mention inland towns, because in others, as London for instance, the prodigious and unequal afflux of persons of different ages, will render the Bills of Mortality very improper for this purpose. For tho' the continual resort of strangers to London, would not influence the value of Annuities deduced from observations on the Bills of Mortality, provided those who arrived and settled there, at the several different ages of life, were in the same proportion as the whole number of the living of the same ages; since this does not depend on the greatness of the numbers that die at each particular age, but on their ratio. But if there be any part of life wherein the number of those that remove to town falls short of the proportion above specified, the Bills of Mortality for that interval, will not truly exhibit the probability of mortality. Now experience has demonstrated, that very few persons come to live in town under the age of fifteen, in comparison of the numbers that arrive there between the ages of fifteen and thirty; tho' the number of all the living comprehended in the former period is much greater than that of the latter.

Add to this, that the Bills of Mortality, with respect to small ages, are also lower than they would otherwise be, on account of a great number of youth, of the better sort, who are sent into the country, for the benefits of air and education. These, at their return, together with the arrival of a multitude of working people (who having served an apprenticeship in the country, are willing to learn experience, and try their fortune in town) very much increase the number of the inhabitants: and it is chiefly to this consideration, that the great increase observable in the London Bills of Mortality after the age of twenty, like a rivulet swollen by a sudden rain, is to be ascribed.

From what has been observed it is evident, that the London Bills are less proper to shew the probability of the duration of human life, than others carefully kept in some inland town, where the confluence of strangers is very small; and

therefore we wish that this ingenious Writer may perfect his tables on the plan proposed by himself, as they cannot fail of being very acceptable to the public.

Art. 20. *Elements of new Tables of the Motions of Jupiter's Satellites.* By Mr. Richard Dunthorne.

The abilities of Mr. Dunthorne in calculations of this kind, are well known to Astronomers, who have long expected the above tables from him; and we are sorry to find, that these hopes will never be accomplished. However he has in this paper given the elements from which the tables may be calculated, if a person equal to the task, will undertake so laborious a work.

Art. 52. *Of the Irregularities of the planetary Motions, caused by the mutual Attractions of the Planets.* By Charles Walmesley, F. R. S.

The motions of the Moon are known to be greatly disturbed by the force of the Sun, from the general principle of gravitation; the primary planets have a similar influence upon each other to disturb mutually their motions: the former has been sufficiently ascertained; but the latter very little considered. Mr. Walmesley has therefore undertaken to examine the influence which the planets must have upon one another, and to calculate the quantity of the variations in their motions, that must result from the general law of Gravitation. This paper contains the first part of this subtle theory, in which the ingenious Author has chiefly considered the effects produced by the Earth and Venus upon each other. But, by proper substitutions, the same propositions will also give the effects of the other planets on these two, or of these two upon the others. Few subjects are attended with more difficulty than that of the paper before us; which, however, having had the advantage of being discussed by so able a Mathematician, will be therefore perused with the greatest satisfaction, by such as are well skilled in the higher Geometry; and such only are capable of understanding it.

MEDICAL, ANATOMICAL, and CHIRURGICAL.

Art. 28. *A farther Account of the Case of William Carey, whose Muscles began to be ossified.* In a Letter from the Reverend Dr. Henry.

It appears, by this account, that the progress of the Ossification

cation has been stopped by means of salivation, bathing in the sea, and other remedies. Dr. Henry, however, says, the poor man seems to be mistaken in thinking it *entirely* stopped; and yet he confesses, there is reason to hope it will *not increase*. Surely either the man or the Doctor must be mistaken!

Art. 49. *The Case of a Patient who voided a large Stone through the Perineum from the Urethra.* By Dr. Frewen.

To this case Mr. Warner, to whom it was communicated, has added the relation of a similar one, that fell under his own care and inspection. To this paper is annexed a plate, with drawings of the voided calculi.

Art. 50. *An Account of the Case of a Boy who had the Malleus of each Ear, and one of the Incuses, dropt out.* Communicated by the Rev. Mr. Morant, of Colchester.

This is the case of a young lad at Manningtree in Essex, who had been ill for some weeks of a putrid, malignant, inflammatory fever; or, according to others, of an ulcerous fore-throat. The discharge of these bones seems to be the consequence of an abscess, which affected the contents of the Tympanum.

Art. 51. *Observations concerning the Body of his late Majesty, October 26, 1760.* By Dr. Nicholls.

It appears, from this paper, that the circumstances attending the death of the late King, were very extraordinary, and not easily to be accounted for.

According to the report of the Pages in waiting at the time of this melancholy accident, a noise was heard, as if a large billet had tumbled down; and upon enquiry, his Majesty was found fallen on the floor, speechless and motionless, with a slight contused wound on his right temple.

On dissection, the immediate cause of his death was discovered to be the bursting of the Ventricle of the Heart; a case, says Dr. Nicholls, entirely unknown in physical Writers, and which must depend on many circumstances that rarely coincide. Upon opening the chest, we are told, the lungs were found in their natural state, free from every appearance of inflammation, or tubercle; but that, upon examining the heart, its pericardium was found distended, with a quantity of coagulated blood, nearly sufficient to fill a pint cup. On the removal

removal of this blood, a round orifice appeared in the middle of the upper side of the right ventricle of the heart, large enough to admit the extremity of the little finger. Through this orifice, all the blood brought to the right ventricle had been discharged into the cavity of the pericardium; and by that extravasated blood, confined between the heart and pericardium, the whole heart was very soon necessarily so compressed, as to prevent any blood contained in the veins from being forced into the auricles; which, therefore, with the ventricles, were found absolutely void of blood, either in a fluid or coagulated state. As, therefore, no blood could be transmitted through the heart, from the time that the extravasation was completed, so the heart could deliver none to the brain; and, in consequence, all the animal and vital motions, as they depend on the circulation of the blood through the brain, must necessarily have been stopped from the same instant; and his Majesty must, therefore, have dropped down and died instantaneously: and, as the heart is insensible of acute and circumscribed pain, his death must have been attended with as little of that distress, which usually accompanies the separation of the soul and body, as was possible, under any circumstances whatsoever.

Dr. Nicholls goes on to account for the circumstance of the blood's forcing its way through the ventricle, rather than through the auricle, which is thinner and weaker. He observes, that upon the examination of the parts, they found all the appearances of an incipient aneurism of the aorta. As his Majesty had for some years also, complained of frequent distresses and sinkings about the region of the heart; and as his pulse was, of late years, observed to fall very much upon bleeding, it is supposed, that this distension of the aorta had been of long standing; and as the pulmonary artery must be thereby necessarily compressed, and a resistance, greater than natural, thereby opposed to the blood's discharge out of the right ventricle, it is concluded that a distension and consequent weakness of the pulmonary artery and right ventricle, were nearly coeval with that of the aorta. The parts being thus circumstanced, it is very reasonably presumed, that the violent pressure they suffered, by his Majesty's having just been at the necessary stool, was the immediate cause of that fatal incident.

The Doctor attempts farther to explain this matter, and has acquitted himself in a very satisfactory manner: two
drawings

drawings of the heart being annexed, for the better illustration of the subject.

Art. 54. *The Case of a Man whose Heart was found enlarged to a very uncommon Size.* By Mr. Richard Pulteney.

In this very extraordinary case, we are told, the whole heart might be said to be entirely aneurismatical. There was no particular enlargement of the aorta, nor were there the least polypose concretions to be found in any part whatever. When cut off from the vessels, emptied of the coagula, and washed as clean as possible, this distended heart weighed upwards of twenty-eight ounces Avoirdupoise.

MISCELLANEOUS PAPERS.

Art. 25. *An Extract of the Register of the Parish of Holy-cross in Salop, from Michaelmas 1750, to Michaelmas 1760.* Communicated by Robert More, Esq; F. R. S.

The honourable place which the Committee have allotted this extract, will doubtless excite the emulation of all the Parish Clerks in the three kingdoms, to transmit their Memoirs of births, deaths, and marriages, to the Royal Society; in return for which, they will also, doubtless, be honoured by an election into that learned body.

Art. 29. *A Description of a new Thermometer and Barometer.* By Keane Fitzgerald, Esq;

The Thermometer here described is composed of small metal bars, which, by their expansion and contraction, determine the heat and cold of the air. To this instrument are also adjusted indexes, or registers, to mark the least variation that may happen during the absence of the Observer: an useful and ingenious contrivance. The Barometer is an improved wheel Barometer, to which the same kind of registers are adapted. A draught of the principal parts of the machine is annexed.

Art. 53. *An Account of a Treatise in French, presented to the Royal Society, entitled, Lettres sur l'Electricité.* By the Abbé Nollet. By Dr. Watson.

The principal design of the Letters here treated of, is to support and confirm the hypothesis espoused by the Abbé Nollet and others, viz. *That the effects of Electricity depend upon the*

the simultaneous affluence and effluence of the electric matter; a doctrine, says Dr. Watson, very well supported by that ingenious Author.

Art. 55. *An Account of several Experiments in Electricity.* By Edward Delaval, Esq;

These experiments relate to the change of bodies, by heat and cold, from non-electrics into electrics, and *vice versa*; exhibiting some very uncommon phenomena of the island-crystal, in this respect.

Art. 57. *Remarks on a Passage of the Editor of the Connoissance des Mouvements celestes pour l'annee, 1762.* By Matthew Raper, Esq;

Mr. Raper detects and exposes here, the impertinence of the French Editor above-mentioned, who took upon him to charge Sir Isaac Newton with being ignorant, in the year 1666, of Norwood's admeasurement of a degree, taken thirty years before; and thence insinuating, that no such admeasurement had been then made.

Art. 58. *An Extract of a Letter of Monsieur de la Lande, of the Royal Academy of Sciences at Paris, to Dr. Bevis.*

In this paper M. de la Lande endeavours to excuse himself for what he had asserted relating to Norwood's measure of a degree, as mentioned in the preceding article.

An Hymn to Repentance. By Mr. Scott, Fellow of Trinity College, Combridge. 4to. 1s. Beecroft, Doddsley, &c.

WHETHER the Muses are offended by the poetical Simony of selling their gifts for money, or whatever may be the cause, we have observed, that those who have written professedly for a *Prize*, have frequently failed after the first or second attempt. This is the third poem of Mr. Scott's for which Seaton's reward has been assigned him; but it is inferior to either of the former. The Author, whose judgment seems unequal to his imagination, has oft mistaken an affected boldness for beauty, and an uncouth novelty for elegance. His expressions are frequently trite, and more frequently borrowed; and, sometimes, by aiming at plainness, he

he has sunk below the dignity of that species of poetry in which he writes.

In his address to *Repentance*, all the attributes he gives her, are borrowed from the sacred writings, and from poetical descriptions of Melancholy. There is nothing peculiarly characteristic, nothing that shews the art or invention of the Poet.

Come Goddess of the tearful eye,
With solemn step, demure, and slow,
Thy full heart heaving many a sigh,
And clouds of sadness on thy brow;
O come with ashes sprent in sackcloth dress,
And wring thy piteous hands, and beat thy plaintive breast.

After this follows a description of the effect of Repentance on Mary Magdalene; which would have been pretty enough, had not the Author injudiciously introduced some scriptural similes and expressions that are but ill adapted to the genius of the modern Lyre, whatever elegance or beauty they might have in the eastern poetry. The address to Repentance is then continued; for surely Mr. Scott, whom we take to be a Clergyman of the church of England, could not be praying to the Saint when he thus expressed himself,

Come, then, my Magdalene, thy aid impart,
O'er all my soul thy balm diffuse,
And soften with the fleecy dews
Of penitential tears my stubborn heart.
Teach me to search with honest skill
The wounds that wrangle in my breast,
To curb my lusts, correct my will,
And chuse, and cleave to what is best;
Teach me to urge with never-ceasing care,
The holy force of vows, and violence of prayer.

In the two succeeding stanzas the Poet, with good sense and propriety, deprecates that horrid train which accompanies Repentance, under the influence of Superstition.

Grim Penance with an iron chain,
Went his gall'd legs at stated hours to bind:
A bare-foot Monk the fiend appears,
With scourge in hand, and beads, and book,
His cheeks are furrow-worn with tears,
Sunk are his eyes, and lean his look:
O wretched fools! beguiling and beguil'd!
Can God be pleas'd to see his image thus defil'd?

Possibly the *poetica licentia* may be here too far indulged,
when

when the corporeal image of man is supposed to bear any resemblance to the ineffable existence of the Deity. Some praise, however, is due both to this and the following stanza, (notwithstanding the awkward and unpolished manner in which it begins) for the just and animated imagery it contains.

*Drive too away that wild distracted sprite
Enthusiasm, and that foul fiend
Remorse, that loves his heart to rend,
And sting himself to death with scorpion spite:
But chief that tyrant of the soul,
That cursed man of hell, Despair;
See, see his livid eye-balls roll!
What canker'd teeth! what grisly hair!
Anguish and trembling fear his conscience quail,
And all hell's damned ghosts the shrieking wretch assail!*

The death of a wicked man, who has unfortunately deferred his Repentance to the last hour, is described in no less striking colours, though, undoubtedly, much over-heightened. The Poet then renews his address to Repentance.

*O come betimes, sweet penitential power,
And from such soul-distracting care,
Such chilling horrors of Despair,
Preserve me, shield me at Death's trying hour!*

In the remaining part of this stanza, the Author avows his integrity, and tells us, that he is neither a Murderer nor a Seducer of Innocence; neither a Lyar; nor a Whisperer; nor a Backbiter; for all which we would readily have given him credit.

Having thus assured us of his negative virtues, he proceeds, in the next stanza, to make us acquainted with his real merit; and tells us, that he pursues the path of Truth and Virtue; that he is reasonable, continent, and no voluptuary; and, finally, that he is very compassionate: to all which we have no objection.

Before we quit this article we must do an act of justice between Mr. Scott and those Gentlemen from whom he has so liberally borrowed, without either quotation-Commas, or any other kind of acknowledgement. To take some notice of such things in a Literary Journal, can be no way improper, or unuseful, as future ages might not otherwise know where to ascribe the Originality of verses that are found in different contemporary poems; and it may be likewise necessary on our

own account, as the Author might otherwise complain of our accusing him as a Plagiary, without proofs to support the charge.

And mad winds rave.	SCOTT.
The mad winds rave.	LANGHORNE.
Goddess of the tearful eye.	SCOTT.
Goddess of the tearful eye.	GRAINGER.

To urge with never-ceasing care.	
The force of holy vows, the violence of Prayer.	SCOTT.
To urge with still-returning care,	
The holy violence of prayer.	LANGHORNE.

Such terrific forms as these.	SCOTT.
Such terrific charms as these.	MASON.

I ne'er betray'd a virgin's easy faith.	SCOTT.
No virgin's easy faith I e'er betray'd.	HAMMOND.

Or prone beneath the myrtle shade.	SCOTT.
When prone beneath an osier shade.	LANGHORNE.

Many a gem of purer ray.	SCOTT.
Many a gem of purest ray.	GRAY.

Inspiration breathes around.	SCOTT.
Inspiration breath'd around.	GRAY.

Her far fore-seeing tube applies.	SCOTT.
Thy far fore-seeing tube apply.	LANGHORNE.

After all, in favour of Mr. Scott, we agree with Strada, who, in his *Prolusions*, observes, that it is difficult to distinguish between the treasures of the memory, and the productions of the invention; but this circumstance ought to put Poets upon their guard, who are, of all Writers, the most liable to be detected in borrowing, as their works are the most easily remembered.

The Palladium of Great Britain and Ireland. Or, Historical Strictures of Liberty, from before the Reformation, down to to the present Times. Which prove, to whom, and to what, it has chiefly owed its Origin and Preservation in these Islands.
8vo. 2s. 6d. bound. Henderson and Becket.

I Am a *Slave to Liberty!* said a late honest Whig from Belfast; and the same person used to declare, that the best book

book in the world, except ONE, was a treatise published in Ireland, about forty years ago, entitled, *True Blue Presbyterian Loyalty*.

Were we not too well assured that dead men write no books, we should have suspected our deceased friend to have been the Author of this Palladium, as it is called*; there appears in it so much warmth of head and honesty of heart: so much *true Blue Presbyterian Zeal* for unbounded Liberty of Conscience, for universal Toleration of Opinion and Practice, in all things regarding the worship of Almighty God.

But who or what the Author of this work may be, is not our business to enquire; it is sufficient, that he really appears to be, what he professes himself, a Protestant Dissenter: and a staunch one too.—Some, however, may be at a loss to conceive, wherefore he hath now taken the alarm, and why he hath chosen this critical juncture, for the publication of a Defence of religious Toleration? Hath this invaluable privilege been attacked? Is the Dissenting Interest in danger? Hath either the ecclesiastical or secular Power presumed, in any instance, to lift the hand of AUTHORITY against that *heaven-defended LIBERTY*, which is, indeed, the sacred Palladium of every Protestant Community? God forbid!

But waving all enquiry into the Author's reasons for a publication which possibly may not be altogether so unseasonable as at first sight it may have appeared, we shall proceed to a short view of the plan and contents of the performance before us.—It consists then, chiefly of extracts from a variety of our most approved Writers in defence of religious Freedom, and the rights of Conscience; connected by his own observations, and illustrated by Notes; in which, it must be acknowledged, that although his language is not elegant, he says many strong things; and we should deem his zeal and warmth in so good a cause, very commendable, had he preserved more temper in mentioning the established Church, and her Clergy,—whom he accuses of constantly manifesting a spirit of intolerance and persecution: from whence we conclude our Author to be but little acquainted

* In allusion to the Palladium, or statue of the Goddess Pallas, which dropt from heaven, and was religiously preserved in Troy, under the action (founded on the declaration of an Oracle) that the city could never be taken while that statue remained within the walls. It is said, there was also another Palladium at Rome, of equal consequence to that city.

with the present race of Church of England-Clergymen, who, certainly, are not generally chargeable with such unchristian principles, and so unbenevolent a disposition.

In his Preface, the Author gives his Readers some preliminary ideas of his plan. He observes, that the proposition which serves as the ground-plot of these historical Structures, is, "Liberty, civil and religious, in these islands, does owe its being and preservation to the principles and efforts of a Protestant-Dissent." This, he avers, "cannot be denied by any judicious and impartial Reader of English History."

Among the testimonies which he has collected in favour of the Presbyterians, that of Lord Clarendon is mentioned as the more extraordinary, because tho' he "said as much to their honour as they themselves could have wished from his pen; at the same time he owns he did hate them, and also could openly approve a persecution of them." Besides this noble Historian, he cites the express words of other "Sons of the church establishment," viz. "Hale, Jeffery, Wake, Hoadley, &c. among the Clergy; and the divine Herbert, Sir William Petty, &c. among the Laity:" but we think our Author mistaken in mentioning Herbert as a Layman; the Writer, we apprehend, he means, having been (if our memory does not fail us) a Clergyman. He was one of those quaint and quibbling Versifiers so much admired among the Puritans in the days of Charles I. and II. But, being a very pious man, and writing with great warmth of devotion, he obtained the title of, the Divine Herbert.

The spirit of our Author will be pretty clearly discerned from the following passage in his *preliminary ideas*; where he informs the Reader, that he has not always strictly confined himself to direct proof, in the historical instances cited to support the proposition;—"but has sometimes thrown in something collateral, when it had an auxiliary relation or connection: *e. g.* when he is shewing that persecution will inevitably follow the princely prerogative exercised in the province of Religion, he was tempted to introduce the Priest, that principal tool of princely tyranny." Page x.—Again, to the same effect, p. v. "Wherever the Prince will exercise his prerogative in the province of religion, there will ever be the *cruel* marks of persecution. To the truth of which all history, sacred and prophane, bears testimony."

Whatever may be thought of our Author's manner, the subject, as he observes, is extremely interesting. Our principal

cial concern, says he, is with religious Liberty; and he adds, (by way of opening the scheme of his book) "our professed aim is, to shew its nature, energy, and importance to individuals, and to society; the opposition it has met with; by *what* and by *whom* occasioned; who have been its most steady Advocates, faithful Guardians, and what their success;" —He goes on. "The nature and weight of the argument may be estimated by an arrangement of our ideas in the method proposed, viz. by first fixing that sense of religion which is universal, immutable, and everlasting; which, perhaps, is not very commonly done, either by the Priest, the Prince, or the People. When the divine Principle is once discovered, in its simple genuine character, it will be seen to demand, in every age and nation, an unlimited or *universal Tolerance*." —

In his first section, he defines Religion; and insists, that so far as coercive power, carnal motive, and secular advantage, have any influence, Religion has no place; for Religion, says he, "is a spiritual and heavenly disposition of the mind, conversing only with Truth and God, and incapable of any secular aid:—so that a political establishment can never be made of religion; as this can only consult the secular ends of the Prince, or, rather the good of the Church."—He adds a harsh reflection on the Clergy; which we think too rude for us to transcribe.

A farther reason, says he, "why Religion cannot come under a civil establishment, is, the human heart is not cognizable by either the Prince or the Priest. Neither of them are competent Judges in affairs which lie only between a man and his Maker. In Religion every man is upon a level; the Prince has no superiority to the Peasant, nor the most learned Cleric to the unlettered Laic. Men, he adds, have not attended to the nature of true Religion, else they would as soon have assumed a deification of themselves, as an exercise of dominion over Consciences in matters of faith and worship."

There is something manly and laudible in the following reflection.

"Amazing it is, that in a land where men value themselves as free-born Britons, the favourite sons of Liberty should ever countenance a system which is in violent opposition to the noblest exertions of mental freedom: men, who would resent, with indignation, any arbitrary attempts on the civil liberty of their persons, on the exercise of their intellectual faculties, or any infringements on the liberty of the

the press.—Englishmen are wont to plead an unalienable right of expressing their apprehension of danger, and their sense of injury. In asserting these civil and natural rights, we do, indeed, act the part of rational creatures, who know what are the proper claims and natural privileges of humanity. How astonishing then is it, that in the most sacred capacity of man, we should ever once admit the usurpation; and be so unaccountably stupid, as to fancy our souls the slaves of Princes, and vassals of Priests; who shall prescribe for us, *what* we shall believe, and *how* we shall worship!"

His second section, shewing that Religion demands an unlimited Toleration, closes with the following remarkable passage from the address of a *French* Writer, to the Bishop of Meaux.

"I must tell you, my Lord, that in all history, as well ancient as modern, all ways of violence exercised by Princes on the score of religion, have never been otherwise looked upon than as *spectacles of horror*! and that the names of these Princes are not mentioned to this day without execration."

Were this passage read to all Princes, (and others who assume to exercise authority over the consciences of men, and to lord it over God's heritage) and well impressed on their minds, it might, perhaps, have a great tendency to prevent those cruel and scandalous prosecutions that have disgraced every government, and every scheme of religion, under the sanction of which they have been carried on. How opposite to all such spiritual tyranny were the sentiments of our late excellent Sovereign, as recorded by this Author; who assures us, that the late reverend and learned Mr. Whiston informed him, 'that King George the second did declare, in 'the early part of his reign, to him, (the said Mr. Whiston) 'that "NOT A HAIR OF THE HEAD OF ANY ONE OF HIS
"SUBJECTS SHOULD BE HURT, ON ACCOUNT OF RELIGIOUS OPINION, SO LONG AS HE WORE THE BRITISH
"CROWN."—A great and glorious declaration! worthy a truly wise, a truly patriotic, a truly Christian King! May his Successors deserve the same grateful acknowledgements!

In the third section our Author enquires into the nature and source of Religious Liberty; and in the fourth and subsequent sections, he shews, among a variety of other points, the independence which an ecclesiastical Hierarchy *affects on the State*, from the pretence of exercising a spiritual jurisdiction; that *penal laws on Protestant Dissenters* never were the

sense of true Patriots; and that the plea for their continuance is highly unreasonable.

In section X. he gives an historical narrative of what he calls "the restraints on despotism by Protestant Dissenters, throughout most of the reigns of the Stuarts;" chiefly taken from an anonymous MS. which seems to be judiciously drawn up, and well digested.

In section XI. he supposes a decline of the dissenting interest; and endeavours to ascertain the causes of it. The work concludes, in the twelfth section, with an Appendix which he entitles *An Examen into the Apostolical Idea of God's Church, or Kingdom*. It is not the least sensible or useful part of his work: of which we take leave with the following friendly hint to the unknown Author, viz. That he would learn to think more charitably, and to speak with less asperity, of the Clergy of our established Church; and that he would impartially allow them at least the same toleration which he so warmly, we might even say, enthusiastically contends for, in behalf of the Dissenters:—lest it be said of him as was pleasantly observed of our Belfast Acquaintance, mentioned at the beginning of this article,—That he was not only a slave to Liberty, but quite *furiosus* for *Moderation*.

A careful and strict Enquiry into the modern prevailing Notions of that Freedom of Will, which is supposed to be essential to moral Agency, Virtue and Vice, Reward and Punishment, Praise and Blame. By Jonathan Edwards, A. M. Pastor of the Church in Stockbridge. Boston printed; London reprint ed. 8vo. 5s. Field.

WE have here a very elaborate dissertation, tending to disprove the doctrine of *Free-will*, as adopted by the Arminians and others, in opposition to the principles of Calvinism. Indeed, we know not any Champion for this cause who hath entered more deeply into the dispute, or has acquitted himself with more logical subtilty, than the Author of the present work. Our Readers will excuse us, therefore, from entering on a metaphysical discussion of those points we may nevertheless, think controvertible; as such disquisition must necessarily extend this article beyond the limits prescribed by our plan.

Our Author sets out, like a true Casuist, with formal definitions of the terms and things belonging to his subject; explaining the nature and determination of the Will; as also the meaning of the terms Necessity, Impossibility, Inability, Contingence, &c. In this first part of his treatise, he settles also, the distinction between physical and moral necessity; and examines into the notions of liberty and moral agency. Having thus adjusted the terms of his argument, he proceeds, in the second part, to consider, whether there is, or can be, any such sort of Freedom of Will, as that wherein Arminians place the essence of the liberty of all moral agents. To this end, he endeavours to shew the inconsistency of the notion of Liberty consisting in the Will's self-determining power; obviating several objections that he conceives may be made to his arguments; and concluding, that no event whatever, and no acts of volition in particular, can come to pass without an antecedent cause. He next proceeds to explode the notion of the absolute indifference of the Will, and to prove that every act of volition, or determination of the Will, is necessarily connected with the influence of motives; and therefore not contingent, or free in the Arminian sense of that term.

In part the third, he enquires whether any such liberty of Will as Arminians hold, be necessary to moral agency, virtue and vice, praise or blame; labouring to prove, that a liberty of indifference is not only not necessary to virtue, but utterly inconsistent with it; and that all virtuous or vicious habits and inclinations, are incompatible with Arminian notions of liberty and moral agency. If, says he, indifference belongs to liberty of will, and it be essential to a virtuous action that it be performed in a state of liberty; it will follow, that it is essential to a virtuous action, that it be performed in a state of indifference; and also, that the more indifferent and cold the heart is with relation to the act which is performed, so much the better; because the act is performed with so much the greater liberty. But this, he observes, is plainly contrary to the universal sense of mankind, and to the notion they entertain of virtuous actions; which is, that those actions proceed from a heart well-disposed and inclined to virtue; and that such acts as spring immediately from a perfect indifference, cannot arise from any good principle or disposition, and consequently lay no claim to the nature of virtue. Besides, the actions that are done in a state of indifference, or that arise immediately out of such a state, cannot be virtuous, because, by the supposition, they are not determined by any preceding choice. And yet those acts which are not deter-

mined by preceding choice, cannot be either virtuous or vicious on Arminian principles, because they are not determined by the will: so that, neither one way nor the other, can actions be virtuous or vicious on such principles.

In the fourth and last part of the work, our metaphysic Theologue considers more particularly the several arguments which the Arminians make use of in support and defence of their notions of liberty, moral agency, &c. with those all which they bring in opposition to the contrary doctrine. Under this head, he strives to shew the falshood and inconsistency of the metaphysical notion of action and agency which is generally entertained by the defenders of the Arminian notions of liberty.

He next examines into the reasons why some people think it contrary to common sense, to suppose things which are necessary, to be worthy of either praise or blame. He makes however, a very just distinction between physical and moral necessity, and maintains the latter to be perfectly consistent with praise and blame, reward and punishment, according to common sense, and the natural notions of mankind. He combats next the objections that have been made to the scheme of necessity, as that it renders men mere machines in affairs of morality and religion; and that it agrees with the Stoical doctrine of fate, and the opinion of Mr. Hobbes: to all which, as well as to many other objections, he replies, in a shrewd and masterly manner. We shall only take notice of his remarks on the supposed tendency of his principles to the propagation of Atheism and Licentiousness.

“ If any object (says he) against what has been maintained, that it tends to Atheism; I know not on what ground such an objection can be raised, unless it be that some Atheists have held a doctrine of necessity, which they suppose to be like this. But if it be so, I am persuaded the Arminians would not look upon it as just, that their notion of freedom and contingency should be charged with a tendency to all the errors that ever any embraced, who have held such opinions. The Stoic Philosophers, with whom the Calvinists are charged with agreeing, were no Atheists, but the greatest Theists and nearest akin to Christians, in their opinions concerning the unity and the perfections of the Godhead, of all the heathen Philosophers. And Epicurus, that chief father of Atheism, maintained no such doctrine of necessity, but was the greatest maintainer of contingency.” He observes, that the doctrine

doctrine of Necessity, which supposes a necessary connection of all events on some antecedent ground and reason of their existence, is the only medium we have to prove the being of God: while the contrary doctrine of contingency, which certainly implies or infers, that events may come to pass without dependence on any antecedent cause, takes away all proof of the being of God, and has a tendency to Atheism, says he, with a witness!

Again, it hath often been said, continues our Author, that the calvinistic doctrine of Necessity, saps the foundations of all religion and virtue, while it tends to the greatest licentiousness in morals. This objection, however, he conceives, sufficiently answered by the arguments he brings against the pretence on which it is founded, viz. that his doctrine rendered all means and endeavours to be virtuous and religious fruitless and vain. But this he denies; and, on the contrary, asserts, that such a tendency is truly to be charged on the opposite doctrine, inasmuch as the notion of contingency, which that doctrine implies, overthrows all connection, in every degree, between endeavour and event, means and end.

“ I will not deny, says Mr. Edwards, that some men do unreasonably abuse this doctrine [of necessity] as they do many other things which are true and excellent in their own nature: but I deny that this proves, the doctrine itself has any tendency to licentiousness. I think the tendency of doctrines, by what now appears in the world, and in our nation in particular, may much more justly be argued from the general effect which has been seen to attend the prevailing principles of Arminians, and the contrary principles; both having had their turn of general prevalence in our own nation. If it be, indeed, as is pretended, that calvinistic doctrines undermine the very foundation of all religion and morality; and enervate and disannul all rational motives to holy and virtuous practice; and that the contrary doctrines give the inducements to virtue and goodness their proper force, and exhibit religion in a rational light, tending to recommend it to the reason of mankind, and enforce it in a manner agreeable to their natural notions of things: I say, if it be thus, it is remarkable, that virtue or religious practice should prevail most, when the former doctrines, so inconsistent with it, prevailed almost universally; and that ever since the latter doctrines, so happily agreeing with it, and of so proper and excellent a tendency to promote it, have been gradually prevailing, vice, prophaneness, luxury, and wickedness of all sorts,

should proportionably prevail; and that these things should thus accompany one another, and rise and prevail one with another now for a whole age together.—If these things are truly so, they are very remarkable, and matter of very curious speculation.”

Indeed, supposing with our Author, such to be the fact, it is remarkable enough. Even in this case, however, it is, in our opinion, far from proving that the severity, or licentiousness, of manners, here hinted at, is either directly or indirectly owing to the influence of Arminian or Calvinistic principles. Facts, we own, when well ascertained, are stubborn things; but there is nothing in which we are so liable to be deceived, as in the motives, or moral causes, of them. We may add to this, that manners are much less influenced by speculative opinions, than is generally imagined. There are other causes at this time of day so much more prevalent, that whatever use political institutions may have heretofore derived from the tenets and principles of true or false religion, the morals of a people are not altogether so dependent on them at present.

Having thus given a slight sketch of this truly casuistical performance, we cannot dismiss the Author without observing, how much the ideas we had formed of his genius and abilities, from his acuteness and dexterity in managing the weapons of metaphysical argument, were disappointed, in seeing him so readily give into the theological chimeras of calvinistical orthodoxy. We could not help reflecting, on this occasion, upon the circumstance of a certain Gentleman's insanity; who used to reason upon every subject with great subtlety and precision, except the Lancashire Witches, and the Whore of Babylon.

The new Theory of Generation, according to the best and latest Discoveries in Anatomy. further improved and fully displayed. By J. C. M. D. 8vo. 5s. Buckland, &c.

THE Compiler, or rather Botcher, of this strange *Farrago*, informs “his Gentlemen-Subscribers and Encouragers,” to whom, and whom only, he addresses his particular Preface, “that he has prepared two volumes more for them to subscribe to, hoping for the continuance of their kind favours.”

favours." This, we may venture to predict, is not the best news they have heard since the perusal of the first volume; especially as they must infer the next to be no small one, for he literally assures them, "It will consist of exact extracts of all that has been wrote both *pro* and *con*, on this very deep but curious subject, as far as he can purchase or procure, and that from their respective learned Authors themselves, both chapter and verse, as the saying is, with several pretty improvements on the same." He certainly intends this 'as a considerable encouragement to his Encouragers, to proceed as they have begun: to convince them also that he cannot afford to give his productions for nothing, and that he has been practising considerably upon his own theory, he says expressly, "For though my labour and time are ever at the public's service, I cannot say so of my money, as having many natural heirs, [which some may interpret into so many bastards] who claim a much nearer right thereto." The confession, however, is very honest, whatever the practice may have been.

The first page of this extraordinary book, assures us very seriously,—“A man can do nothing more profitable for health, and pleasant to his nature, than to learn to know himself, in a mere natural, as well as in a moral sense and capacity, viz. What he is; what was; whence came; how old; when made; from what proceeded; how long existed; where and how subsisted before either born or begot, or even his parents before him; how many revolutions he has undergone; and how many different stages he has passed through, before he arrived hither into this lower world; and to whom at last beholden for his present appearance: with many more such uncommon but curious disquisitions, both lawful and agreeable to learn, and pleasant and instructive to study,” &c. &c.—Now after a man's utmost possible investigation, or *Apprisonissement*, as the French term it, of all these queries, we apprehend he must content himself with the information of his Mother, the Midwife, or parish Register, on a few of the most obvious particulars; and for a solution of the rest, we are at a loss whether to refer him to the stars themselves, or to this *uncommon* and *curious* Compiler of a new theory, just as old as Lieuwenhoek's microscopical speculations; since we do not pretend to fathom many of them ourselves.

This brief specimen will probably suffice for most of our Readers, and qualify them to form no unjust estimate of Dr. J. C's abilities, and of the manner and generation of the two other volumes which he has hatched; tho' the term of their visible birth

birth and promulgation is hitherto uncertain and very precarious, as it seems to depend on the number and generosity of our Author's gossips. But whatever their fate or appearance may prove, this new Theory, as he calls it, is the microscopic animalcular system of seminal *homunculi* and *feminelle*; in attempting to establish and illustrate which, he has, very undesignedly, exposed many of the absurdities attending it; and in this respect, has certainly overshot his mark. This system then, which Dr. J. C. supposes he has *prettily improved*, seems a false inference from some active atoms, salts, or animalcules discovered by microscopes in an animal fluid. But it appears equally reasonable to imagine those animalcules which have been discovered in infusions of pepper, of hay, and of other vegetables, and the paste-eels, to be groves of pepper, and pasture or corn fields *in fieri*, as to infer the hypothesis that has arose from the similar appearance in a human fluid. Nevertheless, a passion for physiological discoveries and doctrines, and an unwillingness to acquiesce in such a process of generation as implies the notorious shallowness of human penetration, has greatly contributed to make even some ingenious and learned men swallow all the indigestible crudities of this homuncular theory: which, upon the whole, seems not much more probable, than our own supposition, that certain microscopical maggots in our Author's brain, are the material seminal cause of all he already has brought forth, or shall produce, on this subject. He condescends to applaud the great Harvey's discovery of *ovula ex ovo*; acknowledging he has found out the nest of human nature, which was half the business, one *sine quo non*; but observes, how much more he could have taught Harvey, if he had lived in our Author's day, by replenishing the nest for him.

Had this delicate subject been treated even with the utmost decency and address, we should have judged it improper to present our general Readers with any considerable extracts from it. But as it is a strange rhapsody of religious ejaculation, and of indecent ideas, not terms; of tedious and irksome tautology, with many crude suppositions, very uncouthly and even ungrammatically expressed, notwithstanding the interspersion of some Latin and Greek, we assure ourselves that our omitting them will not be disapproved. As the performance abounds in quotations, and sometimes from good Writers, it prevents the book from being always tiresome; and proves that our Author has learned to read, though
he

he is very little advanced in writing. So that if he does not considerably mend his hand, or rather his head, in the subsequent volumes, to be gleaned from *Lieuwenhoek*, and all the Authors he can procure, he will certainly incur such a censure as *Terence* passed on one of his cotemporary Playwrights and Plagiarists,

Qui ex Græcis bonis Latinas fecit non bonas.

Ars medendi: Sive Doses et Vires medicamentorum omnium tam Galenicorum quàm Chemicorum in Pharmacopœia Collegii regalis Medicorum Londinensis impressa, A. D. 1746. Ordine alphabetico exarata, atque indice morborum accommodata. Cura et Opera Medici in Comitatu Staffordiæ. 8vo. 6s. Waugh, &c.

THIS Staffordshire Physician and Translator, who does not oblige us with his name, says, in his Preface, he was a Scholiast [he means a Scholar or Pupil] at Leyden, under Dr. *Boerhaave*, and at St. Thomas's Hospital under Dr. *Mead*; and that he makes this Scholium or Commentary on the London Dispensatory by the Royal College of Physicians, for the benefit of young Physicians, [*Medicinæ Tyronum*] which will also signify Apothecaries Apprentices. He permits as many Readers as are not pleased with the style, the size, or Latinity of it, to polish, add to, retrench, alter, or amend it, to their own liking. This is certainly very kind, and to make it still more so, he has left his Latin, at least, very capable of considerable improvement and emendation, throughout a majority of the 564 pages of which his work consists.

In other respects this same Scholium is executed by publishing all those circumstances of the doses, the virtues, and the operation, of the officinal Compositions which the College had thought proper, and characteristical, with regard to themselves, to omit; as they intended their Dispensatory simply for a body of medicinal Compositions, with Directions to the Apothecaries, how to prepare and compound, not how to direct, to dose, or apply them. Hence we must conclude the Physician to be in his very Novitiate, who has much occasion to recur to this performance; tho' it may be useful to country Apothecaries, and some young country Practitioners.

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We cannot justly consider our medical Translator as a Plagiarist, since he acknowledges, his work to be collected from approved Authors, and experienced Physicians, besides some Remarks from his own experience and practice. From the former he sometimes takes, without quoting, particularly from Fuller; tho' the difference of his own Latin will generally distinguish his style from that of others. He frequently attempts to translate parts of Dr. Lewis's Dispensatory, without naming him; and tho' the Latin is not often unintelligible, the elegance and purity of the English are seldom preserved in the transference. Nevertheless, in the progress of the work, his own expression seems to improve a little, as if it were from a recollection of what he had formerly been better acquainted with.

Some Preparations mentioned, at least in the later editions of the London Dispensatory, are omitted in his Comment; and in detailing their virtues, he often wants precision, resembling Salmon's crudity, more than the accuracy and reflection of Quincy and Lewis; making many medicines good almost for every thing, from apoplexies down to corns; and sometimes contradicting the virtues he had before ascribed to them. This may be exemplified in what he had affirmed of Nitre, p. 266, and unsays of it, 267, to which we refer below*.

Again, some Preparations are much too generally recommended, without any distinctions being made as to the different causes, circumstances, and periods of the same disease; or the great diversity of constitution, season, age, or sex. Nevertheless, as the Author professes to have composed and compiled it, under a complication of diseases and infirmities, to some of which it might afford a kind of palliative and amusing suspension, a benevolent Reader will pardon any little supervening nap, to which the perusal of it may dispose him; when he reflects, the intention of the work was certainly humane; and that it may be attended with more good than evil, were it only from a mere ascertainment of the doses of many medicines.—The Doctor's truly modest estimation of his own performance, and the following humble address and

* *Antihæsticum et antiphthiticum est, vel adversus tabem pallet. et dolores mitigat, 265.—Noceat tamen internus ejus usus in ulcerosis affectibus in Plethisi, quoniam expertum est nullius commodi in hisce querelis; exstimatur autem irritationem augere, et dari neutiquam debet, inquit Geoffroy.*

apology to his Readers, at the conclusion of it, must concur to conciliate the pity and good-will of his medical Readers; for which purpose we conclude this article with it.

“Benevole Lector—Scholium hocce revisu, et castigatione ulteriori indiget, quo mendis repurgetur; huic autem valetudo adversa, dolor, *Ægrotudo*, Arthritis, Asthma, et *Cæterva* morborum ingruentium infimul repugnant. Humanum est errare, vitiis sine nemo nascitur. Utinam hallucinationum immunius prodiisset in publicum. Mehercule! in hac angustia amabo, vos, evolvente manu, emendate errata quæ occurrunt, et me lætissimum delinquentem devinctissimumque vestratium habebitis.”

The Vegetable System. Or, the internal Structure, and the Life of Plants; their Parts and Nourishment explained; their Classes, Orders, Genera, and Species, ascertained and described; in a method altogether new. Comprehending an artificial Index, and a natural System. With Figures of all the Plants; designed from Nature. By John Hill, M. D. Folio. Vols. II. III. and IV. Price of the II^d Vol. 2l. 12s. 6d. the III^d and IVth, 1l. 11s. 6d. each. Baldwin.

HAVING treated particularly of the *Structure and Life* of Plants, in the first volume* of this comprehensive work, our ingenious and accurate Botanist proceeds to enquire into the manner wherein they are nourished. “The Structure, says he, and true course of their juices being known, it remains only that we examine what those juices originally are, whence they are deduced, and by what powers they are conveyed into the vegetable organs.” To this end, he considers the effects of the elements and seasons on vegetable bodies; beginning with those of heat or fire; some portion of which actuating element is of absolute necessity to all Plants whatever.

He observes, that the more heat a plant receives, the thinner are its juices, the swifter they move, and, of course, the faster it grows. Hence, if any species receive more than its natural proportion, it becomes rank and luxuriant. Nature, however, will not be thus forced with safety; the plant sading, and inevitably perishing soon after. On the contrary, if plants be allowed less than their natural heat, in any great

* See Review, vol. XXI. page 488.

degree, tho' they may continue to live, they cease growing; produce no flowers nor fruit; and if their warmth be still decreased, will drop their leaves and die.

For these reasons, it is observable, that perennial plants of warmer climates, become annual in those which are a little colder: a change that is in many instances reciprocal: plants which are annual in England, surviving the winter in more southern climates; and those which lose their stalks, retaining them there throughout all seasons. Our Author remarks, however, that notwithstanding we thus see a great deal is owing to heat, yet that it is not so much as is generally imagined; for that different countries in remote parts of the earth, where the degree of heat is alike, do not produce the same kind of plants: thus Rome and Pekin are nearly under the same parallel of latitude, but nothing can be more different than Italian and Chinese plants; while the vegetables of the Cape of Good Hope are peculiar and distinct from those of all the world.

But, tho' the same heat of climate produces no great similarity in the species of plants, we are told, in the next chapter, (concerning *the Effects of the Air in Vegetation*) that the diversity above-mentioned, is probably owing to the difference of the air; for where that is alike, vegetation is alike also: not only plants of the same size, but of the same species, being found on all high mountains, however remote from each other, or under different latitudes. We see shrubs, says our Author, of the same humble height on Mount Olympus and the hills of Greenland; the Alps and Pyreneans, the mountains of the Brasils and of Lapland, yield the same crops of vegetable nature; nay, there is no difference between the productions of our own Welsh mountains and those of Ararat. As the soil also, is different on these various mountains, he thinks, it cannot be that which occasions this amazing regularity and sameness in their productions. Supposing the fact indubitable, we cannot, however, join with him in concluding this observation sufficient to make us attribute such similarity altogether to the air.

In the chapter, *Of the Effects of EARTH in Vegetation*, it is laid down, as an invariable maxim, that plants flourish more or less, as the earth in which they grow is more or less soluble in water; pure black mould, it is said, is of all earths the most soluble, and therefore plants grow largest in this: of which the mould of garden borders is an instance; and,

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In the fields, burdock, thistles, and hemlock, grow on such soil to their largest stature. Clay, on the contrary, which is more difficult to dissolve, affords the low knot-grass, swinecrests, and the harder trefoils. Chalk, again, still more easily dissoluble, nourishes a species somewhat larger; as the kidney-vetch, the refeda, and the campanulas: while Sand, however dignified by Linnæus, yields no nutriment at all to plants; those which are found on sandy soils being fed only by the loose earth which happens to be among the sand. Hence poor sands afford such low plants as rupture-wort, and starved serpyllum; and in others that have a little more earth, grasses or reeds, shrubby heath, or the tall fox-glove. Thus no certain character can be given of the plants of sandy soils, because they depend upon the kind and quantity of real earth contained in the sand; which latter, the Doctor calls a debased crystal, indissoluble by water.

Some Writers have been formerly of opinion, that pure water afforded nourishment to plants; our Author, however, tells us, "That they feed on nothing but earth; those which live in water being fed by the earth contained in that water; those upon rocks, by dust blown into their crevices, and washed down by rains: those upon walls, by the mould among the mortar; and even those on dunghills, by the earth mixed among the mass; for absolute dung will not support any plant beyond a fungus."

In treating of the effects of WATER in Vegetation, our Theorist observes its chief use to be that of a vehicle for the dissolved earth; which, without its assistance, could not be absorbed by the pores, and conveyed to the several parts of the plant. It hath also a particular use regarding the exhalation of plants. "We think, says he, some plants will live in water, and others not: but all will do it, if the moist vapour they exhale be returned upon them."

On water thus evaporated, and thus received, he imagines, depends, in a great measure, the peculiarity of certain plants being found in certain climates; and the singularity above-mentioned, respecting the difference of plants under the same parallels of latitude. He supposes not only a certain warmth in the air, but an appropriated construction of the parts of evaporation, requisite for this purpose: plants whose leaves have the same or a similar texture, being found in different countries under equal latitudes; but those which are particular in this respect, that is, perspiring more or less than the
usual

usual proportion, being to be found only in those places which, from the degree of moisture in the air, afford, under an equal heat, a proportional supply. "Thus, continues our Author, Water is eminently concerned in that peculiarity of plants and places, the cause of which must have been sought in vain, while the whole was attributed to heat. A proof of this is evident in those species which live under water: for there evaporation and absorption being small and simple, and the degree of heat *tempered extremely* by the depth, the same species are found in the most distant climates: thus the common yellow water-lilly, and the lentibularia, with several other English plants, which grow under deep waters, are found in China and the Indies." To prove that it is the state of the plant respective to its evaporation, that occasions this, he adds, that the common sun-dew, whose exhausted fluid is received again, is common also in the Indies.

Having thus considered the effects of the elements, Fire, Air, Earth, and Water, in regard to Vegetation, our Author proceeds to shew how these effects are diversified by the *Seasons*; treating also, in distinct chapters, *Of the Rise and Fall of the Sap*, and *Of the Fall and Permanency of the Leaf*. On these subjects he justly observes, that what has been called the rise of sap into the trunks of trees in spring, and its fall into the roots in winter, are in reality no more than the ascent of the juices in a greater or less quantity, proportioned to the warmth of the air: for that, there being no season in which there is not some heat in the air, there is no time when some sap does not rise; hence the branch of a vine which grows in the open air, near a stove, being let into that warm place, will shoot out leaves, bud, blossom, and bear fruit, even in the depth of winter, while all the rest of the vine is naked.

With regard to the *Fall of the Leaf*, it is observed, that if we would know why the quantity of sap which rises in winter, is enough to keep the leaves alive in some trees, and not in others, we must seek the cause in their juices and texture. Leaves fall, says our Author, because the supply of juices from the root is not equal to the waste by evaporation: and, therefore, those which perspire or evaporate most, will fall first, and *vice versa*. It is not that the holly, for instance, has more supply from the root than the hawthorn, but it loses less; which amounts to the same thing. Thus deciduous-leaved trees become ever-greens in countries where the greater warmth of the air increases the supply from the root; and in our own country the holly, and the like, retain their leaves, because

because the small pores, and the thickened nature of the juices, prevent evaporation. The sap, when received at the root, is, indeed, thin and watery; but, by the time it reaches the leaves, it is assimilated, and becomes of the nature of the plant: therefore the tougher the juices are, the less supply is required, as the less of course is evaporated. This we may see illustrated by a manifest example in grafted and inoculated trees, where the stock is a deciduous-leaved kind, and the graft an ever-green; as in the American oaks, which are ever-green; and yet when we raise them on the stock of our own oak, which is deciduous, they yet retain their leaves all winter.

From this general view of the Vegetable Economy, our Author proceeds regularly to specify the distinct forms and situation of the several parts of plants; on which the greater and lesser arrangement of class, order, genus, and species are established. He next enters on the several arrangements of plants, and exemplifies the different systems of botanical Writers; in all which, he says, nature has been neglected. Previous, however, to a natural system, he judges it expedient to form an artificial one, to assist the memory, and to enable a person unacquainted with botany, to find out an unknown plant as certainly as he would a word in a Dictionary. This is the design of the present work, which, the Author thinks, may be more properly called a Botanical Index than a System; being merely artificial, and intended to pave the way for a real system, of a more natural kind than any which hath hitherto appeared in the world.

This being premised, he goes on to describe the several plants, &c. in that order which he conceives best adapted to the purposes of his laborious undertaking; volume the second containing the whole series of plants, with radiated flowers; volume the third, the entire classes of plants with tubulate and ligulate flowers; and volume the fourth, the whole class of associates or capitate plants.

To this account we shall only add, that the designs appear to have been accurately drawn, as the plates are well engraved. There is one advantage also in the size of the figures, which botanical Writers have not always attended to. In viewing herbs in their native beds, they are generally at ten or twelve feet distance from the eye; whereas we usually bring a book to within six or eight inches of that organ.

For this reason the size of the figures in this work, is not what the parts would measure if laid upon the paper, but such as they shew themselves naturally while growing.

FOREIGN ARTICLES.

Principes de Morale, deduits de l'Usage des Facultés de l'Entendement humain. Or,

The Principles of Morality, deduced from the Use of our intellectual Faculties. By Mr. Formey, Secretary of the Academy of Sciences and Belles-lettres at Berlin, and Member of the Royal Societies of London, Petersburg, Bologne, Gottingen, Greiffswald, Jena, Helmstadt, and Chalons. 12mo. 2 vols. Leyden. Imported by Becket and De Hondt.

THIS work being dedicated to the Presidents, Directors, and Fellows of the several Societies of which Mr. Formey is a Member, it is with no impropriety we see a long string of literary titles, tacked to the well-known name of our Author. To do him justice, however, he is not on other occasions, to be charged with the vanity of this useless parade. We conceive also, it may be rather owing to the habit of writing, than the vanity of appearing as a Writer, that we are so frequently called upon to mention some new production of this indefatigable and multifarious Author. Having spent great part of his life in giving an account of the works of others, he may probably think it but reasonable, to put others to the trouble of giving an account of his; we must own, indeed, it was with some regret we saw Mr. Formey relinquish the task of a *Reviewer*, for which he was so well qualified, in order to set up a book-manufactory of his own, when he could not be insensible how plentifully the world was before provided. We do not, however, charge this laborious Academician with the production of bad, or altogether useless, books; he is undoubtedly a man of knowledge, and is no mean Writer. We must confess also, that he appears in other respects to much greater advantage in the present work than in most of his other performances. Mr. Formey's greatest merit, and that no inconsiderable one in matters of science, is a strict attention to method, and a due regard to systematical consistency. The want of the latter, he observes, is a great defect in the celebrated *Encyclopædie*, which

which he hath occasionally furnished with a considerable number of articles.

As it is impossible for us here to enter into the plan of the work before us, we shall dismiss it, with a caution to the Author; advising him, the next time he takes upon him to censure such philosophers as Newton and Locke, to do it in a manner less exceptionable. He should consider the state of philosophy when those superior geniuses paved the way for its improvement, and that we are indebted, in a great measure, to them, for the means by which we are enabled to point out their defects.

Du Contrat Social; ou principes du Droit Politique. Par J. J. Rousseau. 12mo. Amsterdam, chez Rey.

Or, A Dissertation on the Social Compact; or the principles of Politic Law.

THAT the importation of this little treatise, which was first printed in Holland, should be prohibited in France, appears reasonable enough, on account of the republican principles it inculcates, and the freedom with which religion is therein politically considered; but that such a work should be suppressed in a protestant republic, that owes its very existence to such principles, and whose prosperity is in so great a degree manifestly due to an universal spirit of toleration, is somewhat surprizing. Yet, so we are informed, it is; and it affords an instance of such narrow policy as plainly proves those, who practise it, either to be ignorant of the foundations of civil society in general, or false to the true interests of their own community in particular. But, be this as it may, it is with a singular pleasure that we can recommend this exquisite little treatise to such of our own countrymen as would form a clear and unprejudiced view of the first principles of civil polity. Not that we think our Author perfectly right, or even altogether inconsistent, in every thing he hath advanced. This tract, however, is written more methodically than is Mr. Rousseau's general custom; nor does he appear to have composed this piece, in his usual negligent manner *à baton rompu*. Perhaps also the merit of the few sheets, of which it now consists, is not a little enhanced by the number of those which he confesses to have destroyed; this treatise, we are told, being only an extract of a more comprehensive work begun before the writer had consulted his own abilities, and on a better acquaintance with them, long since abandoned.

It is divided into four books; the first of which, contains an enquiry into the manner wherein natural man became a member of society, and what are the essential conditions of the first convention, or social compact. In treating this subject, he recurs to the first and most ancient of all communities, that of a *family*, which he takes as the first model of civil societies.

On this head, he censures Hobbes, and more particularly Grotius; with whom it appeared to be a doubt, whether all mankind were the property of about a hundred of their fellow-creatures, called princes; or whether the said hundred princes were formed for the rest of mankind. He denies that one man hath naturally any authority over another, as also that power confers right; proceeding to consider how far it be in the power either of individuals or communities to confer such authority, or give up their natural liberty. If an individual, says Grotius, may alienate his freedom, and become the slave of a master, why may not a whole people do the same, and become subjects to a king? Our Author thinks the terms of this question equivocal. To alienate any thing, he observes, must be done either by gift or sale. Now a man, in consenting to become the slave of another, does not absolutely give himself away; he sells himself at least for his subsistence: But for what reason should a whole people sell themselves? So far is a king from furnishing his subjects subsistence, that they furnish subsistence for him; and a king, as Rabelais says, does not live upon a little. So that, in such a case, his subjects would bestow on him their liberty, on condition that he would take their property into the bargain. Our Author objects farther to the right of conquest, so far as regards personal slavery, in contradiction to Grotius, whose inconsistency he points out also with respect to the primary convention. A people, says that celebrated writer, may choose themselves a king. According to Grotius, then, a people were a people before such choice was made; that choice being an act of civil society: It is necessary, therefore, to examine, first, into the act whereby a people became such. This must have been by a prior convention; otherwise, whence arose the obligation that the minority should submit to the majority? Or whence could an hundred persons, who might desire a king, derive a right to vote for one, who might choose to have none?

With regard to the social compact itself, our Author observes, that the following is the fundamental problem, of which

which such compact is the solution; viz. to find such a kind of association as will defend and protect, with the united force of the whole body, the person and property of each member; while, at the same time, such member, by being united to all the rest, should be subjected only to himself, and preserve the same liberty as before.

The terms in which this compact would be expressed, he thinks, would run thus, "The contracting parties do severally agree to submit their lives and fortunes to the supreme direction of the whole body; collectively receiving each member into their body as inseparable from the whole."

In the second book, our Author treats of the legislative and the unalienable and indivisible right of sovereignty, as lodged in the people. Under this head, Mr. Rousseau considers the right, of which society is possessed, of punishing criminals with death; a right which some scrupulous persons have affected to call in question. If it be asked, says he, how individuals, who have no right to dispose of their own lives, can invest the supreme authority with a right they do not possess? the question appears difficult to resolve, only because it is wrongly put. Every man hath a right to risk his life, for its preservation. We should not charge a man with suicide, who might kill himself by jumping out of the window of an house on fire, to escape being burnt: Nor should we impute such crime to one, who might be cast away at sea, tho' he was apprized of the danger when he embarked.

The social contract is made with a view to the preservation of the contracting parties. Those who would enjoy the benefit of the end, must assent to the means, which are inseparable from some risks and inconveniences. Whoever could preserve his life at the expence of others, ought to resign that life also, for their safety, when it is required. Now, a private citizen is not the proper judge of those dangers to which the law requires him to be exposed; but, when the magistrate declares that it is expedient, for the good of the state, that he should die, he ought to submit to his fate; since it is only on such conditions that he hath hitherto lived in security, and his life is not merely the free gift of nature, but a conditional gift of the state. Thus the punishment of death, which is inflicted on criminals, may be considered nearly in the same light: as it is, in order to prevent our suffering by the poinard of an assassin, that we consent to suffer death, should we become such ourselves. So far from

disposing of our lives by this contract, we enter into it only for our preservation; for it is not to be presumed, that any one of the contracting parties would form a premeditated scheme to get himself hanged. Besides, every malefactor, becoming a rebel and a traitor to his country, by the breach of its laws, he ceases to be a member of that community against which he thus openly denounces war. The preservation of the state becomes hence incompatible with that of such an individual, and one of them must be secured at the expence of the other: and thus, when a criminal is executed, he doth not suffer as a citizen, but as an enemy. His trial and sentence are the proofs and declaration of his having broken the social compact, and that, of course, he is no longer a member of the state.

Our Author admits, nevertheless, that the frequency of executions, is always a sign of the weakness or indolence of a government; and that there is no criminal who might not be made at least good for something. Nay, notwithstanding what is said above, he goes so far as to affirm, that society hath no right to put to death any individual, even by way of example, whose life may be spared, without endangering the welfare of the society.

In treating of the institution of laws, and their expediency with regard to the people, for whose use they may be designed, our Author observes, that many nations have made a great figure, as a people, who nevertheless were never in a situation to be governed by good laws; and that even those few which have been in that situation, have remained so but a very short time. Nations, says he, as well as individuals, are tractable only in their infancy; they become incorrigible as they grow old. When their customs are once established, and their prejudices deeply rooted, it is a fruitless and dangerous enterprize to attempt to reform them: Like the weak and cowardly patient, who trembles at sight of the physician, they cannot bear that you should touch them, to enquire into and remove their disorders. There is in nations, also, as well as in individuals, a term of maturity, at which they should be permitted to arrive before they are subjected to laws: This term, however, is not always easily known; and yet if it be anticipated, the work is spoiled. One people should be disciplined, as soon as formed; while another may not be ripe for such submission, till after ten centuries. The Russians, continues Mr. Rousseau, will never be truly polished, because they were civilized too soon. Peter the 1st had

had only an imitative turn; he had nothing of that true genius, whose creative power forms something out of nothing. Some of his regulations were indeed proper enough, but most of them were ill-timed or ill-placed. He saw that his subjects were mere barbarians, but he had not genius enough to see that they were not yet ripe for being rendered polite. He wanted to civilize them when he should only have formed them to discipline. He would make them immediately Germans and Englishmen, whereas he ought to have begun by making them first Russians. Thus he prevented his subjects from ever becoming what they might have been, by persuading them they were what they really were not: Just as a French tutor forms his pupil to make a figure in his childhood, and forever after to make none at all. The empire of Russia, while it is ambitious of subjecting all Europe, will become subjected itself. Its neighbours, the Tartars, will in time become both its masters and ours. This revolution appears to me inevitable; all the monarchs in Europe seeming to act, in concert, to accelerate such an event.

But we must here close this article, reserving the consideration of the third and fourth book of this extraordinary little tract to our Appendix.

MONTHLY CATALOGUE,

For DECEMBER, 1762.

RELIGIOUS and CONTROVERSIAL.

ART. 1. *Reflections on the Unacceptableness of a Death-bed Repentance.* By E. Harwood. 8vo. 1s. Waugh, &c.

IT has long been the complaint of many rational Christians, that the most important subjects of practical divinity have been almost entirely engrossed by illiterate Enthusiasts. The numerous swarms of Mechanics, whom *two* great modern Apolles have inspired, and sent forth to multiply and replenish the earth, have mangled the great truths of Christianity with such blind fury, and discussed the distinguishing doctrines of it in such a manner, as hath really done that glorious cause greater injury than the most artful and insidious arguments of its avowed adversaries. Hence it is, that the multitude of theological books and pamphlets of every size, and o tevery price, from four

Guineas to four Farthings, disseminated among mankind, with the laudable design of making them *re/* unto salvation, have been, by some, rather considered as implying a satire upon the dignity and reasonableness of Christianity.

Let a country Squire, worn out with hard drinking, and fox-hunting, and willing to get a smattering of divinity in his old age, purchase *ten* pamphlets on religious subjects, that he sees advertised in his Evening-post, and he may depend upon it, that more than half of them will prove, either the wild effusions of Cornelius Cayley, the amorous devotions of William Romaine, or the indecate visions of some entranced Methodist.

It were much to be wished, that men of learning and sober reflection, could rescue practical Christianity out of the hands of those meanest and most mischievous of all scribblers, who are sure to leave an almost indelible blot on every religious subject that has the misfortune to be touched by them. Were judicious persons more generally to write on such subjects, in a manner worthy their dignity and importance, it would, probably, produce the best effects upon the minds of great numbers, and either prevent them from falling a prey to the devouring monster, Enthusiasm, or at least confirm and establish them in consistent and defensible principles.

Mr Harwood, to whom the public is indebted for a late pamphlet, entitled, *the Conversion of a Deist*, mentioned in our Review for last June, appears in *this* little treatise as judicious a Writer on practical religion, as he shewed himself in *that* a rational Advocate for Christianity. With regard to the acceptance his present tract may meet with from the public, he appears to be not a little discouraged, from a reflection on the various controversies which have of late prevailed in the christian world, which are, *now*, he thinks too loud and clamorous for the still voice of serious and practical admonition to be generally heard.

"I am very sensible, says he in his preface, that the best discourse on a serious subject, from the most learned and celebrated divine, much less from me, could not be generally attended to in the present state of practical religion. When controversy has, *of late*, been so warmly agitated in the church, and christians have been running into parties concerning an *intermediate state*, and concerning the *true character of a man after God's own heart*, and are now disputing about the necessity of *water-baptism*, and the expediency of a *liturgy*, and contending for and against these things, as if salvation depended on the issues of the debate; there is little reason to hope that a plain exhortation to an holy life will gain much of their attention. Happy if my fate be not like that of the person mentioned by the ecclesiastical historians: who, at one of the great *general councils*, when a most numerous convocation of christian bishops were all bawling and quarrelling about the *Trinity*, begged again and again to be heard. This being after long importunity, and with great difficulty obtained, he stood up, and while the whole synod expected to hear something decisive concerning the *heresies*, in a grave and solemn voice, repeated the following passage from St. PAUL: *The grace of God, that bringeth*

Salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.—But what was the consequence?—He was universally hissed.—Nobody knew him, or would own they knew him.—They fell immediately to their clamouring concerning the *hypostatical union, eternal generation, everlasting sinship, necessary emanation*; abusing, calling names, and denouncing damnation one upon another for not believing in these unintelligible and curious subtilties, just as they themselves believed.”

After many arguments against the folly of deferring a life of virtue and of trusting to a death-bed repentance, the Author at last collects the scattered rays of his former reasonings into one strong point of light in the *fifth* section; in which he shews, that there is nothing either in reason or revelation that justifies a death-bed repentance, or in the least intimates its acceptableness, but the very contrary. He asks if such have any reason to hope for the rewards of holiness, who have never qualified themselves for them; or whether it is fit and just in God Almighty to connive at and overlook all the heinous and enormous vices of an whole life, merely for a few inactive wishes and prayers at the end of it?—“With as much reason (says he) might a day-labourer expect and demand the wages of an *whole* day, who had trifled it away in idleness and sloth, and only worked an *hour* in the *evening*.”

He then apologizes for these peremptory declarations, in the following manner: “Far be it from me,” says he, “to speak dishonourably of God, or charge him with want of clemency and mercy. I flatter myself, no one, in the whole universe of rational beings, can entertain more generous and enlarged thoughts of the divine benevolence and the extent of it, than myself. And I can truly assert, that there is nothing that ever excites in me greater horror, detestation and contempt, than those rigid, gloomy, and illiberal principles, by what numbers soever embraced, and by what venerable names soever espoused, that would confine the divine goodness to an inconsiderable number, and to an inconsiderable party, and exalt his other perfections at the expence of it. But, at the same time, I must freely declare to my Reader, that the mercy and goodness of God are not lavished indiscriminately, but are solely confined to sincere penitents and holy persons. There are ends of government to be subserved, which require the exertion of this attribute in a proper and just limitation, and in such an exact measure as neither justice nor wisdom may be violated by it. For how could either the wisdom or justice of God be conserved, or the great ends of his moral administration be answered, if the rewards of piety and virtue were bestowed with an undistinguishing hand, and the penitent of an *hour*, whom the fear of death had made such, were equally entitled to the divine love and regards, as he, who had spent the *whole of life* in an uniform and steady virtue?—It is impossible—God cannot be thus *unjust*. He cannot, in consistency with the great principles of his equity and wisdom, approve of those, whose lives have been one continued insult upon his laws, and for a few broken petitions, extorted merely by pain,
break

break at once all the rules of unerring rectitude, expunge all their crimes, and make them the heirs of an happy immortality, *equally* with those, whose whole lives have been an ornament to religion. Nothing can be more improbable, nothing more impossible. We see this is not done in any civil society or government upon earth. Will the law release a murderer, because he is racked with convictions of his guilt, and promises never to commit murder again? Will a just judge be prevailed upon by the importunity and prayers of a robber or an assassin to acquit him? The laws of human society would cease to awe and restrain mankind, were their sanctions and punishments to be remitted and annulled, when any offender testified his remorse, and strove to move compassion. And if the laws of a well-ordered society, that condemn the criminal to death, are never dispensed with and repealed for any protestations of future amendment, if every equitable and impartial judge pronounces the sentence of condemnation, whatever vows and sorrows may be expressed to avert it; will the divine laws of the supreme Ruler of the universe accept of visionary resolutions, accept of a mere frivolous intention for the performance, or will the great Judge of all flesh consider that as done, which hath not been done, be prevailed upon by noisy importunity, or the loud accents of grief and remorse, to break the established laws of his government, and, after an whole mispent life, to approve them as *true* penitents and good christians, merely for a few momentary compunctions?"

It will probably be thought a defect in this piece, that the composition, in some places, appears to be too much laboured; and that the Author has said nothing concerning the *thief on the cross*; which we rather wonder at, as arguments are often drawn from thence, in favour of the efficacy of such a late repentance. Perhaps the Author judged this instance beneath his notice; but is he to learn that many ignorant, and many wicked persons think it not beneath *their* notice?

From these specimens our Readers may discern the spirit and tendency of this little essay, which we recommend to their serious perusal.

. Our Liverpool correspondent will excuse our not writing, *verbatim*, his paper on the subject of the foregoing article. He will see what use we have made of his observations: to which we could have no objection, so far as they were coincident with our own idea of Mr. H——'s performance.

Art. 2. *Fifty-four Sermons, preached* by the late Rev. Mr. Thomas Bradbury, Minister of the Gospel. Many of which are on very interesting Subjects, being preached in critical Times, on Days of public Humiliation or Thanksgiving; but chiefly on the Fifth of November, in Commemoration of the glorious Revolution by King William. 8vo. 3 vols. 15s. bound. Buckland, &c.

The design of this publication, we are told in the preface, is not so much to *erect a monument to the name of the venerable deceased Author,*

thor, as to keep up a grateful sense of the divine Power and Goodness manifested in the glorious *Revolution*, which for more than sixty years he celebrated with a religious joy.

As to the merit of the Sermons, it consists in an ardent zeal for the glorious memory of King WILLIAM, the divine right of the *Revolution*, &c. and an uncommon dexterity in applying the prophecies of the Old Testament to the downfall and destruction of the French King, the Tory Ministry, &c.—The Author's receipt for a thirtieth of January Sermon, is a very curious one, and may serve to divert our Readers.—“I have read, says he, many a thirtieth of January Sermon, and they are so much the same, that I can observe very little new in them, but a transposition of terms: let any one take a few rattling words of his materials, such as Schismatics, Atheists, Rebels, Traitors, Miscreants, Monsters, Enthusiasts, Hypocrites: Lord's Anointed, Sacred Majesty, God's Vicegerent, Impious, Blasphemous, Damnation; stir these together in a warm head, and after a very little shaking, bring them out, scum and all, distribute them into several periods, and your work is half done: if such expressions as Religion, Conscience, Justice, Privilege of Parliament, innocent Blood, Liberty and Property, come in your way, take off the crudities from some of them, by softening epithets, call it mock Parliament, false Religion, pretended Conscience; and tell the world roundly, that their Privileges, Trade, civil Rights and Liberties, are chimeras; that such talk smells rank of forty-one, and is a certain mark of a Villain, and an Enemy to the Government.”

It may be proper to acquaint our Readers, that of the fifty-four Sermons here printed, seven only are new to the public.

M E D I C A L.

Art. 3. *Rules for the Preservation of Health: Containing all that has been recommended by the most eminent Physicians. With the easiest Prescriptions for the most Disorders incident to Mankind, through the four different Periods of human Life. Being the Result of many Years Practice.* By John Fothergill. 12mo. 2s. 6d. Thrush.

Dr. Fothergill, to prevent the public from being imposed on, repeatedly disavowed this compilation, by Advertisements in the newspapers; but had he omitted this act of justice to the public and to himself, we apprehend few would have supposed him the Author of such a catch-penny farrago; notwithstanding his name has been, with so much effrontery and falsehood, inserted in the title. It is a poor, meagre, collection of observations, precepts, and cautions, from various medical Writers; such as any Apothecary's Journeyman might have put together, with an equal manifestation of judgment and erudition.

Art. 4. *Practical Observations on Cancers and Disorders of the Breast, explaining their different Appearances and Events.* To which

which are added, a hundred Cases successfully treated without Cutting. By Richard Guy, Surgeon, and Member of the Corporation of Surgeons in London. 8vo. 2s. Owen, &c.

In our Review for Dec. 1759, we gave an account of, with some strictures on, Mr. Guy's former treatise on this subject: to which the observations now before us are intended as a *supplemental* publication. He here gives a farther detail of his success in the application of Plunket's *Nostrum**; and it must be confessed, that many of the cases now recited, as well as those in his former collection, appear to merit the fullest and most candid regard of the public.—Our Author hath likewise some remarks on the effects of Hemlock, with several instances, tending to shew the inefficacy of that medicine in cancerous cases: he thinks many persons have been *injured*, and some *justified* by it. Mr. Guy is not a good *Writer*; but we believe he has cured a great many cancerous disorders.

* The *secret* of this famous *Poultice* was purchased by Mr. Guy.

POETICAL.

Art. 5. *Love in a Village; a comic Opera. As it is performed at the Theatre-Royal in Covent-Garden.* 8vo. 1s. 6d. Newbery.

When an Author is modest and sensible enough to judge fairly of his own performance, the candid Critic can have little farther to say. "If this Opera is considered merely as a piece of dramatic writing, it will certainly be found to have very little merit: in that light, no one can think more indifferently of it than I do myself." These are the words of the Author, in his Epistle dedicatory to Mr. Beard, on whose opinion he ventures farther to assert, that some of the songs are tolerable; and the words better adapted, considering the nature of the airs, than could be expected, supposing any degree of poetry preserved in the versification. To this opinion we also readily subscribe; acknowledging, that notwithstanding this piece afforded us no great pleasure in the perusal, we were very agreeably entertained at the representation.

Art. 6. *The Request. A Poem.* 4to. 1s. Casson.

The honest man who has *made* this *Request*, might be a Poet by his wants and his wishes, for he wants an estate, and wishes for one; but it is not any ill-conditioned estate that he would take up with; not such a one as is liable to quit rents, or renewals, or fines arbitrary upon the death of the Lessor, or Lord of the Manor. No, it is an estate "from incumbrance free," that he wants: a shrewd Fellow, no doubt!

He would not willing lie under any obligation, for he looks upon gratitude to be a greasy business.

Like

Like oil, still uppermost the favour lies.

Heart of oak! he cares not where he lives, not he; though it were in the moon, or in one of Jupiter's satellites, provided the air be good:

As for my residence—no matter where,
Provided I can breathe a wholesome air.

Then, as to Happiness, from his description of her, one would take her to be the Rector of a good fat living in the country, for he tells you, that she

————— regards not *residence*.

But read a little farther, and you would take her for Dick the Ostler, at the White Hart, as this Poet declares, that she

Embraces Peg —————

This, however, is not the case; for she is neither Dick nor the Doctor, but an arrant Whore: as will be proved in the sequel.

Embraces Peg—shakes hands with honest John,
And values not what bed she lies upon.

Our judicious Bard has certainly no mistaken idea of this same Happiness, notwithstanding these seeming inconsistencies, for he concludes that a good dinner is very essential to it:

Much real joy have I in social treat.

In the next place, he is so obliging as to inform us of his amusements, and to tell us how he employs his time. He makes verses, you may be sure; and this he calls *seeking the Muse*; but this only when he is in the right cue for it:

If happy thoughts arose, I'd seek the Muse.

Delighting chiefly in the moral page:

————— But who, alas! escapes the Critic's rage!

Sly Rogue! Do you observe the dash, Reader, at the beginning of the last line? Depend on it, there is something about Critics in that dash. But, poor man! he is quite uneasy about a little matter of fame. Hear how pitifully he complains,

How very few allow a little fame!

Alas! it grieveth us to the heart that there should be such niggardly cruel Critics.

But ho! what's here? the man has changed his note.—looking how far it was to the end of his poem, we found the last verse in quite a different strain. Hear him:

I bid defiance to the breath of Fame.

Does he so? Is this the suppliant Wight that was so lately whining for a little fame? Surely there is no faith, no truth in man! —W.

did intend to give a more ample account of this Request, and the Author as much fame as we could possibly afford him; we are quite at a loss what to say for him; and shall here take a man; on whose word, we find, there is no placing any depe

Art. 7. *The Royal Favourite; a Poem.* 4to. 6d. Pri

Servile adulation of the King; fawning flattery for Lon who must have a strong stomach, if such a rank mess does not

Art. 8. *An Ode to Lord B***, on the Peace.* By the of the Minister of State, a Satire *. 4to. 6d. He

We must now expect to see a legion of literary Sempronius, and rend their brazen throats in bawling at the Peace—this tongue-doughty Genius is the first to cry *harock! and le dogs of paper war.* "Seize him! *Satire!*" cries the ragin fier:—"Seize him! Carrington!" replies the gall'd St. And Carrington† is a potent Mastiff, against whom the little Curs of Grub-street have never yet been able to stand. Many has he dragged into his kennel, and there silenced them fo ally, that they have never been heard to bark, or growl, afterwards.

* See Art. 23, of our last Month's Catalogue.

† The Messenger usually employed by the charitable Secre State, to provide lodgings for luckless Authors, who, perh unable to procure any for themselves.

POLITICAL.

Art. 9. *An Impartial Enquiry into the Right of the King to the Territory West of the great River Mississippi in America, not ceded by the Preliminaries; including a / Account of that River, and the Country adjacent; with Detail of the Advantages it possesses, its native Com. and how far they might be improved to the Advantage British Commerce. Comprehending a Vindication of the Claim to that whole Continent, from authentic Records, disputable historical Facts; and particular Directions to gators for entering the several Mouths of that important* 8vo. 1s. Nicoll.

This pamphlet revives the antiquated and long-neglected of all the country westward from our Colonies on the Cont America, to the South Sea; founded on the right of prior di For our part, we do not see the use of this enquiry; unless insinuate to the French, that tho' at present we agree to lea in possession of the country west of the Mississippi, we shall longer than till an opportunity offers for depriving them of i

should certainly be the last people to lay any foundation for jealousies and surmises of this kind; as we may be certain the French will be ready enough to catch at any thing to justify their encroachments, when they are in condition to make any. As to the directions here given for navigating the Mississippi, we have only to say, that we hope no Navigator will go unprovided with much better instructions.

Art. 10. An historical Account of the naval Power of France, from its first Foundation to the present Time. With a State of the English Fisheries at Newfoundland, for a hundred and fifty years past. And various Computations, Observations, &c. proper to be considered at this decisive juncture. To which is added, A Narrative of the Proceedings of the French at Newfoundland, from the Reign of King Charles the first, to the Reign of Queen Anne, shewing what Measures were taken on the Part of England, during that Interval, in relation to the said French Proceedings, &c.—First printed in the year 1712, and now re-printed for general Information. By J. Massie. 4to. 1s. Payne.

This account, says Mr. Massie, "would have been published last winter, if the detention of near two thousand pounds which are due to me, had not then kept it out of my power to continue writing and publishing at my own expence, as I have for near six years. whatever I thought might contribute to promote the true and reciprocal interests of the King and People of Great Britain; and I must leave the public to account for the said detention, either by British or French reasons, as they shall judge most proper, until I find it necessary to point out the man."

What a pity it is, when true Patriots are so scarce, they should be so shamefully ill-treated! Thus it is that those artful people the French, by bribing the knavish, and starving the honest part of our political Watchmen, find means to put them all to silence, while they make a prey of the commonwealth! Who knows but the publication of this pamphlet last winter, might have prevented the Preliminaries being signed, and have made it appear, to Mr. Massie's wishes, that *we are a people not doomed to destruction!* And what hath that man to answer for, who was the cause of the detention of the money, and consequently of the delay of so important a publication! By its present appearance, however, it is natural enough to conclude, that Mr. Massie has, at last, got the money: if so, this may possibly, in part, satisfy him; but what reparation is this to the injury done to the nation? For, alas! our Author's computations and observations come too late; and we are out of our calculation, if the definitive treaty do not proceed exactly in the same manner as if this pamphlet had never been published. As Mr. Massie, therefore, can have no hopes of turning his arithmetic to account, by a continuance of the war, we would recommend to his consideration, whether it would not be proper for him to join his forces with Jacob Henriques,

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in order to prolong the continuance of the peace: old Jacob is somewhat deficient in the *baut calcul*: so that, with the assistance of Mr. Massie's talents, he may probably extend his term of ninety nine, to nine hundred and ninety-nine years, and possibly to the indefinite term projected by the Abbé St. Pierre.

Art. 11. *One more Letter to the People of England.* By their old Friend. 8vo. 1s. 6d. Pridden.

A mere declamatory repetition of futile coffee house talk, about the Preliminaries of the Peace. By the title-page, and the manner in which this pamphlet has been pushed in the news-papers, it appears that the Editor intended to impose it on the public, as the work of an Author who has long ago had reason to be heartily sick of writing Letters to the People of England. It matters, however, very little, who is the Author of such an incoherent rhapsody.

Art. 12. *Reflections on the Peace.* 8vo. 1s. Kearsly.

This Reflector is a mighty pretender to candour, decency, and moderation; assuring us, that "we are a happy people, knew we our own felicity; happy in power, in reputation, in *luxum* plenty, and in peace—a peace, which, to sum up all, is the best these kingdoms ever experienced." Nay, this very polite and placid Politician takes upon him to affirm the terms of it to be adequate to our conquests: he labours this point, however, rather by declamation than argument. This Writer, indeed, appears to us a very singular character; his florid descriptions, the quaintness of his style, and the puerility of his sentiments, betraying that formality and affectation which, we conceive, enter into the compound of a Coxcomb in politics.

Art. 13. *Reasons why Lord **** should be made a public Example.* Addressed to every free-born Englishman. To which is subjoined, an authentic Extract of the Preliminaries, signed the 3d of November, 1762, at Fontainebleau; with some comparative Remarks between them and the Terms offered by France last Year. 8vo. 1s. Burnet.

This wretched *Reasoner* pretends to be ironical, but hath not art enough to support his pretensions thro' a single page: his hard features are pretently seen through the mask he assumes; which, before the conclusion of his performance, fairly drops off his face. The popular clamour being, at present, loud against his favourite party, he affects to treat, what he calls, the great and the little mob, with a contempt which the people of England are not accustomed to put up with. King Charles, he says, was only "brought to the block, because Cromwell had the cunning to get the people on his side.—Byng was shot for beating the French fleet; and the Governor of Mindrea created a Lord, for giving up the island in a very defensible situation. This was all operated by the voice of clamour: had the shout been
given

given against Cromwell, he would, in all likelihood, have been hanged for an Usurper, and Charles been left quietly to enjoy his Crown: had Byng had the address to get the mob on his side, Bl——'s string might, in all probability, been of another colour; and the Admiral been adored on sign-posts, instead of hanged in effigy."

We leave our Readers to determine whether this Writer can have any just pretensions to candour. That both the great and little vulgar are undistinguishing and capricious enough, is true; but when a whole people err, it is generally through inadvertance or misinformation: but this Writer's ignorance must be consummate, indeed, if he sees things in the light in which he represents them.

Art. 14. *A full, clear, and succinct Discussion of the Preliminary Articles of Peace, as published by Authority. Most humbly submitted to the King, the Senate, and the People. By an eminent Citizen.* 4to. 1s. Williams.

The Preliminaries of Peace are here canvassed in the true spirit of a cavilling Barrister, or petty-fogging Attorney. Of what eminence the Writer may be, in the city, we know not; but we will venture to say, notwithstanding that superior sagacity which he hath here shewn in discussing the terms of peace, he will never be very eminent among the Politicians at the other end of the town.

Art. 15. *A Letter from Jonathan's to the Treasury.* 4to. 1s. Burnet.

A shrewd defence of the Preliminaries, written in a spirited and consistent strain of irony; the affected design of the Letter-Writer being to prove the peace a very bad, or, at least, a very premature and unreasonable one; because destructive, in its consequences, to the Stockjobbers, &c. in the Alley.

"Had it not been better, says he, that another campaign should have taken place? Twenty millions more had been raised for the ensuing year;—we might then have had the fingering of a little, for jobs, commissions, contracts, advance-money, bulls, bears, good news, and bad news, peace and war, Scrip above and under par, for one year more. Our harvest is at an end; and if those who are losers have a right to complain, we certainly have the justest cause to find fault with the Preliminaries, rail at the M——r, and abuse the Plenipotentiary."

"We do not here forget, it was sound policy to extricate the King of Portugal, and his dominions, from their present difficulties, as otherwise there must inevitably have been a stagnation of specie, considering the continual drains we have had upon us for upwards of six years from Germany; and more especially as our Spanish trade was interrupted by the war. But could not our M——s have contrived to make a separate peace between Portugal and Spain, without putting an end to this glorious war, by which we have reaped so much

honour, and I might add treasure? Those who were under apprehensions that our good fortune might be reversed, and that sooner or later the French and Spaniards might have made some desperate attempt upon us here at home, never consider what a fine effect that would have had in the Alley, after Stocks were rose to the utmost. We should have had them down to forty, and a week's uproar would have made every man of us. Thus, you see, Mr. Treasury, we do not find fault for railing fake (tho' to tell the truth, there is a terrible roaring of bulls and bears); we have just grounds for our complaints."

By this specimen our Readers also will see, that there is a wide difference between raillery and argument; and, at the same time, how easy it is for men of sprightly talents, to put a new face on tite subjects.

Art. 16. *The Sentiments of an impartial Member of Parliament upon the two following Questions; 1. Whether Great Britain ought to be desirous of a Peace on the present Situation of her Affairs? 2. What Sort of a Peace Great Britain has Reason to expect?* 8vo. 1s. Becket.

This impartial, dispassionate, upright, and honest Politician determines the first question in the affirmative: his reasons, however, are far from being so satisfactory as we could wish. That many good reasons may be given why Great Britain should be desirous of a Peace, is certainly true; and, perhaps, some of them much better than any of those which are contained in this pamphlet before us. We do not think, however, that this Writer hath obviated every objection which may offer on the other side of the question; while, at the same time, he hath weakened his own arguments, like many other Party-Writers, by endeavouring to prove too much. His extravagant encomiums on a certain distinguished Nobleman, and his adoration of the immense abilities of our gracious Sovereign, betray also, in our opinion, both a partiality and a servility highly unbecoming an unbiassed and sensible Englishman.

Art. 17. *A View of the present State of public Affairs, in a plain Dialogue between Prejudice and Reason.* 4to. 1s. Coote.

Mr. Prejudice raves against Lord Bute and the Peace. Mrs. Reason takes the other side of the question. In such a dispute, it would be a shame for Prejudice to get the better of Reason. Accordingly the latter obtains an easy and compleat victory; the trophies of which our Readers will naturally suppose to be laid at his Lordship's feet.

Art. 18. *The Provisions made by the Treaties of Utrecht, &c. for separating Spain for ever from France, and for preventing France from enjoying any separate exclusive Commerce with the Spanish Dominions in America, &c.* 4to. 6d. Baker.

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This little collection was made before the publication of the Preliminaries. The Author being uncertain of their tenor, and what provisions they might contain for counter-working the late Family Compact between France and Spain, thought it expedient to lay before the public the provisions made by the Treaty of Utrecht, for separating France from Spain, confirmed by that of Aix-la-Chapelle: hoping that those who "conduct the present negotiations will take effectual care for renewing, strengthening, and preserving those provisions, in their full extent.

After all, what are treaties?—If effectual care could be taken for the due execution and permanent observation of them, it would be something: but fatal experience shews that the most solemn treaties are, indeed, regarded only as mere matter of ceremony among Princes. When they are disposed to draw the sword, they do it with a formality called, a *Declaration*; and when they have a mind to sheath it again, they have another formality called a *Treaty of Peace*. And, accordingly, as matters of ceremony should be, they are always regarded as indifferent things, to be established, altered, or annulled, at pleasure.

Art. 19. *A Letter addressed to the Right Hon. William Beckford, Esq; Lord Mayor, concerning Lord Bute and a Peace.* 8vo. 6d. Scott.

A dull and stupid encomium on the Earl of Bute. By the style, it should seem to have been written by his Lordship's Shoe-cleaner.

Art. 20. *Punch's Politics; in several Dialogues between him and his Acquaintance.* 8vo. 1s. 6d. Nicoll.

An odd medley of a low kind of humour, and vulgar declamation; such as might, indeed, pass well enough at *East-Indiam Fair*, as Master Punch, in one of these Dialogues, calls it. This wise performance appears to have been written before the signing of the Preliminaries was known here; so that it now comes *the day after the Fair*, insisting on our vigorously pursuing the war—all neither Frenchman nor Spaniard, nor any one else, shall dare to look Jack English in the face. As to the King of Portugal, the greater part of this pamphlet is employed in setting forth a project for establishing a new kingdom for him in the Brazils,—in case the Spaniards should drive him out of Europe. But thanks to his successful allies, his most Faithful Majesty has no present occasion to adopt this scheme, however expedient it might have been found, had the war continued, and his enemies prevailed against him, to the extent of their wishes.

Art. 21. *The true-born Englishman's unmasked Battery: Containing Remarks on the Preliminary Articles of Peace, grounded upon undeniable Facts, shewing the fatal Tendency of granting*

the French a Fishery, and restoring our most important Conquest.
8vo. 1s. 6d. Hunt.

The battery here erected to demolish the peace, is not a formidable one. The Author being a very sorry Engineer, his remarks may be soon dismounted;—not a single argument has he brought to play against the Preliminaries, which the political Cobler of Cripple-gate would not easily spike up with his tobacco-stopper.

Art. 22. *A Letter from the Cocoa-Tree to the Country-Gentlemen.*
4to. 6d. Nicoll.

On the first appearance of this alarming epistle, some people were filled with terrible apprehensions. Formerly the cry was, *the Church is in danger!* but now *the K—g is in danger!* was the dreadful sound that rung in many a loyal ear for a few days; till use rendering it familiar, and no real cause for the clamour appearing, it accordingly ceased to produce the effect intended, and the frightful alarm-bell was soon regarded only as a sounding brass or a tinkling cymbal.

The import of the outcry was this, “An opposition is forming! could I think it perfectly decent,—I would call it a formed design against his majesty’s independance, and liberty in exercising the most constitutional prerogatives of his crown. The declared and avowed intention of the great persons engaged in it, is to command the present reign, and dictate to their sovereign; *humbly* to inform him, to whom he shall give, not only the direction of the public affairs, but even his private affection and esteem.”

We were farther told, that two noble persons, and a third still more noble, had declared themselves the patrons and leaders of this opposition; and after mentioning the subjects of their complaint, (*viz.* that the *Tories** are received into places of trust and profit, and that peace was in greater favour at court than war) their identity is thus plainly pointed out.—“But, in truth, what do they propose? That one of them should indulge his natural disposition, and please himself with the hopes of finding his account in tumults and confusion; in parliamentary disputes, and the riots of elections, is nothing wonderful. They may recal a momentary youth, and bring back to his imagination those illustrious scenes, in which he first displayed his political abilities. Experience then taught him the value of those active virtues, and habitude has confirmed him in his good opinion of their merit. Even age, and its unavoidable infirmities, have not convinced him of the breach of character, in engaging again in the contests of ambition with people, who are only entering on this busy tumultuous scene. I do not mean to blame, and I shall not presume to pity him. Whoever has not in himself, and his own understanding, the resources of retirement and self-enjoyment, is allowed to go abroad, at whatever indecent hour, for amusement and disipa-

* Thus reviving (according to our Author) those unhappy distinctions under which our fathers were enlisted, and engaged in almost civil war.

tion. His age, however, might justly startle the most sanguine spirits, that found their future hopes of ambition upon a life of more than three-score and ten. But some gentlemen, surely influenced, rather by a principle of gratitude, than any reasonable appearance of his success in this desperate project, have resigned their employments, useful at least, if not absolutely necessary to their œconomy. What have they to expect from a life of seventy years, animated by the short and wasting vigour of the rage of faction, and an unnatural ambition?"

The Writer then goes on to mention the second person in this formidable triumvirate. "The second noble person," says he, "is of so different a character; so naturally an enemy to violent and precipitate councils, that it is amazing, by what influences he could be wrought to engage in the present system of opposition. He certainly does not foresee the unhappy consequences, into which he will unavoidably, and without a possibility of retreating, be led by these engagements. He, who loves his country, and reveres the constitution, is exposing them both to certain confusion, and, at least, probable distress. There is another circumstance, with regard to this noble Person, not a little singular. With all affection and reverence for his Majesty, he is entering into league and amity with a party, who are determined to distress his measures, and insult his administration.

"It is wholly foreign to the design of this letter, to inquire into the circumstances, either of his resignation or dismissal. I hope, however, he does not think it the right of subjects, only, to resent, and that princes are to be insensible to the neglect of duty, and the indecent behaviour of their servants. But if the noble person founds his opposition upon the indignity, whether real or supposed, with which he has been treated, where shall we fix our ideas of virtue, particularly that first of virtues, the love of our country, when a man shall dare to avow his private resentment, as a justifiable reason for his opposing public measures? Upon this plea, the late Lord Bolingbroke has justified his entering into the service of the Pretender, and his leaving it. "But an ancient family is dishonoured by such an indignity." What right has any man to plead the merit and services of his ancestors, who has himself deviated from that line of conduct, which they thought duty to their Sovereign?"

"But, as I conceive, we are deeply interested in the conduct of this noble Person. We are therefore authorised to inquire into the motives of it, and I think we may rely upon the following account. He had early in life conceived some very exalted notions of the rights of whiggism to direct the administration, and to govern the Sovereign. He therefore could no longer hold an employment, by which he was obliged to the mortification of seeing the Tories, *fight hateful, fight tormenting!* received at court, upon equal terms of grace and favour with other subjects, in proportion to their personal merit, their birth and fortune. He was sometimes obliged by his office to introduce them to the Royal Presence."

Our Author having thus, with his softest pencil, sketched the D— of D——re's picture, he resumes the harsh one with which he

had so roughly figured out that of the poor D—— of N——, and now smashes away a grim-visaged Saracen's head, with some peculiar traits in it, designed to make it pass for that of the D—— of C——d.

"The THIRD noble Person," says he, "feels it a matter worthy of his indignation, that his Sovereign will not again enter into his menage, and submit himself to a second pupillage. He would gain by force that power, with which neither the wisdom of his royal Father, nor the apprehensions of the people, would intrust him in the year 1751. But of what injuries does he complain? He has been treated, during the present reign, and more especially during the present administration, with every distinction due to his rank and relation to the crown. Even in the latest instance. When a plan was formed by the ministry for the reduction of the Havanna, it was immediately sent to him for his approbation. The commander in chief was appointed according to his nomination. Every thing he asked, in order to secure the success of the expedition, was instantly complied with. The vigour of the ministry seemed to second his demands. Never were any troops better appointed. Upon what pretence of complaint, therefore, can He enter into an unnatural alliance in opposition to the interests of his own family? What views of future power can tempt Him to join with a man, whom he most sincerely detests, to distress the crown, to which he is so nearly related? Is it Agrippina's impotence of ambition, *ex sed, quia non regnaret?* Does he consider himself a Prince of the blood, and is this his proper conduct? Does he acknowledge himself a subject, and is this his proof of duty to his Sovereign? But, in truth, he is as much a subject to the crown, and, in all human probability, as far removed from the throne, as any private gentleman in England. Oliver Cromwell indeed rose to the tyranny of his country, as a private gentleman, and Richard the third, as an uncle.

"We have often been reproached with our apprehensions of military power. Whether those apprehensions were in themselves just, or not, we certainly were justified, in being watchful to repel even a possible danger, so formidable, indeed so fatal, to the liberty of our country. It is wisdom to foresee such danger; it is courage to meet it in its approach; it is our duty to die or to repel it. But now, what will they, who used to impute our fears to us as crimes; what will they say now? when the profession of the opposition is to govern the King absolutely; when the leader of that opposition is a military leader, who has hardly any other ideas of government, than what he learned in the German discipline, which our soldiers, unused to such severity, such cruelty, so sensibly felt, and so loudly resented. If this man comes into power by violence, he must maintain it by violence. Yet when he places himself at the head of faction, every officer, who has a seat in parliament, and joins under such a leader, in such a cause, must give us very serious apprehensions. We cannot look upon such a member of parliament, as a man merely following his own opinion in civil matters: whenever he succeeds, he becomes an instrument to oppress the liberty of a free people. But when this
commander

commander in chief both of the King and army shall pour abroad his spirit upon the soldiery——The unhappy Roman, upon whom Sylla either forgot, or neglected to smile, was butchered by his guards."

Having thus, in our most sincere opinion, grossly misrepresented as honest a man as ever was vilified, he proceeds to mention a certain very popular and right honourable gentleman, of whose influence these dangerous ringleaders may find means to avail themselves, in order to carry their schemes into execution.——Thus, he concludes, "three or four families have formed an opposition, that dares to threaten and insult their Sovereign. They have assumed to themselves, as most honourable, the no longer existing title of whigs; they have given to us, country-gentlemen, as most ignominious, the no longer existing name of tories."

We do not think it worth while to trouble our Readers with any remarks on this well-written though invidious pamphlet; but proceed to take notice of the pieces to which it hath given birth.

Art. 23. *A Letter to the Whigs, with some Remarks on a Letter to the Tories.* 4to. 6d. Nicoll.

Apprehensive that the fire of party may possibly be re-kindled by the revival of those low, exploded terms, Whig and Tory, it is with concern we have seen them of late so much used by our political writers. It is servile and scandalous for free-men to rank themselves under such vile, unmeaning, or worse than unmeaning denominations! Away with them to Paris or to Rome, where, to be the slaves of slaves, is the humiliating birthright of the wretched natives!

The Author of this pamphlet, however, appears in the character of a Moderator. He professes himself a whig, but he resents not the inflammatory design of the Letter to the Tories, which is the subject of the foregoing article; which we think every honest Englishman ought to resent, until the Author of that extraordinary pamphlet shall have demonstrated the reality of the iniquitous project which he charges upon the three noble personages. All that this conciliatory Writer contends for, is (what, indeed, every wise man, every true friend to his country, will acquiesce in) that there shall be no contention, *i. e.* that the Whigs and Tories should unite, and thereby second the endeavours of our young monarch, for promoting the universal happiness of his people. This, no doubt, were a consummation devoutly to be wish'd: notwithstanding our best politicians are agreed, that the liberty of the subject is never so much in danger as when no danger is suspected. To which we shall be bold to add, without expressing or feeling any apprehensions with regard to the disposition or conduct of the reigning Prince, that all administrations of government naturally tend toward Despotism; that Liberty is an inestimable jewel, which we can never be too watchful in guarding and defending; and that having no right to relinquish it, if we were so inclined, it is our indispensable duty to see it transmitted safe and inviolate to our posterity.

city.—“*Renoncer à sa liberté c'est renoncer à sa qualité d'homme, aux droits de l'humanité, même à ses devoirs.*” ROUSSEAU *Contrat social*.

ART. 24. *An Address to the Cocoa-Tree, from a Whig.* 4to.
1s. Kearsly.

In this well-written performance, in which spirit and decency are happily united, the Author smartly rallies the Tories, on account of the Epistle from their friend at the Cocoa-Tree, their supposed ascendancy at court, and their attachment to the present ministry. As to the grand occasion of this controversy, (the complaint, that an opposition is forming against the measures of government, which is construed into a design against his Majesty's *independency* and *prerogative*, those darling objects of a party which has been lately thought extinct, in this kingdom at least) our Author does not deny the reality of such an opposition, but he differs from the Cocoa-tree Letter-writer, in attributing the whole of it to “three very great names,” that is his expression. According to him, the fact is, “That the present opposition is known to spread through the whole kingdom,—and existed in the minds of the people before the first of the three great persons retired from business, before the second was banished from Court, and before it was suggested that the third would openly patronize the cause, which has been the support of his illustrious house on the throne.”

This general, and, according to our Author, national opposition, he endeavours to establish on the people's dislike of the *FAVOURITE* [Tory] Minister, on whose unpopularity he largely and severely expatiates through the greatest part of his Epistle; endeavouring, from that circumstance and some others, to shew the *favourite's* total disqualification for the enjoyment of that influence he is said to have acquired at the helm. The Tory maxim, “That the King having a right to appoint his ministers, the people have no right to oppose them,” he very sensibly controverts, and extracts a different doctrine from Whig principles, *viz.* “That if a Minister's pretensions to power be not *natural, constitutional, gently asserted, and generally admitted*, the prerogative of the crown can be no shelter from the warmest opposition which a free people may constitutionally form against such a minister.” This, he adds, “has been invariably the doctrine of Whiggism; and an opposition is forming against the present M——r, upon no other motive, than that he is supposed to be defective in each of those qualifications;” which he undertakes to evince; and has, in our opinion, said more to the purpose than will be easily answered, to the equal satisfaction of the impartial reader, whether South-Briton or North-Briton.—He concludes with some strong and manly assertions of the noble and genuine principles of *Whiggism*, [Oh! that we had a nobler denomination for them] and takes his leave of his readers with a declaration, by which we hope every true Briton will for ever abide,—“Under this royal family alone, we are fully convinced, we *can* live free; and under this royal

royal family, we are fully resolved, we will live FREE *."—While we continue in this persuasion, and steadily adhere to this resolution, there can be little reason to fear the accomplishment of bishop Fleetwood's melancholy presage, which our Author has prefixed, by way of motto, to his pamphlet, viz. "From the natural tendency of several principles and practices, that have of late been studiously revived, and from what has followed thereupon, I could not help both fearing and presaging, that these nations would some time or other fall into the way of all other nations, and lose their liberty."

* These words are said to have been the conclusion of a protest formerly made in a certain great assembly.

Art. 25. *A Letter from Arthur's to the Cocoa-Tree, in Answer to the Letter from thence to the Country-Gentleman.* 4to. 1s. Morgan.

The puny effort of some boy-politician, who not being himself very deep in the subject, has filled up his insignificant pamphlet with extracts from Rapa's history.

Art. 26. *A Derbyshire Gentleman's Answer to the Letter from the Cocoa-Tree.* 8vo. 6d. Moore.

The Derbyshire gentleman knows no more of the matter than the little pamphlet-spinner at Arthur's. Both, however, talks in a tone of vast importance about their patriotic spirit, their whig-principles their loyalty to the house of Hanover, and their unconquerable aversion to *favourites*; an aversion which, in all probability, would be radically cured, by creating the Derbyshire gentleman a tide-waiter, and making the industrious politician at Arthur's an exciseman.

MISCELLANEOUS.

Art. 27. *The Reverie: Or a Flight to the Paradise of Fools.* By the Editor of the Adventures of a Guinea. 12mo. 2 vols. 6s. Becket.

A number of public characters and transactions are here described and narrated, in that animated, but inelegant, style and manner, which is peculiar to the Author of the Adventures of a Guinea. We do not charge it on a malignancy of disposition, that some men are fond of placing every thing in the worst light; perhaps such a method of taking a view of human nature, may sometimes have its use. We would advise the Reader, however, to beware of forming injurious notions of persons and facts, on the authority of such Writers; since he might as well take the characters and actions of ancient Heroes and Heroines from the novels of Cassandra and Cleopatra, as those of our modern ones from the representations of this Author. Like those ungraceful Painters who have an admirable hand at an ugly likeness, this Writer hits off the wart on the cheek, the
squint

quint of the eye, and the pimple of the nose, to perfection. He appears, indeed, to have no taste or idea of the *beautiful*, either in style, character, or design: both the scenes and personages exhibited in this performance being, in general, the grossest dawkings we remember to have seen. Macheath, in the *Beggars Opera*, is a Gentleman in comparison to our Author's King of Prussia; and the Empress Queen is but a copy of *Flanders Moll* or the *German Princess*. Madam Pompadour may, indeed, for ought we know, be a second Jenny Diver; the Emperor little better than a Squire Sullen, a certain Prince a Captain Bobadil, and another a Master Stephen; but we doubt of our Author's authority for exhibiting them in such a light; nor do we conceive, from the tenor of his work, that he hath been let far into the secrets of the great and polite world: the newspapers, and his own imagination, appearing to be his greatest authorities.

Art. 28. *Letters from Sophia to Mira: Containing the Adventures of a Lady.* 12mo. 3s. Doddsley.

Tho' Sophia pretends to be a Lady of family and fortune, she appears, by the manner of writing, to have been little used to good company, or polite conversation; and her sentiments are well suited to the flatteringly style in which they are cloathed.

We are usually tender of the productions of a female pen; but, in truth, the number of *Authoresses* hath of late so considerably increased, that we are somewhat apprehensive lest our very Cookwenches should be infected with the *Cucurbitus Scribendi*, and think themselves above the vulgar employment of mixing a pudding, or rolling a pye-crust.—It seems high time, therefore, to deal plainly with the sex, in order, as far as the influence of the Review may extend, to prevent them from growing equally ridiculous with those pitiful male-Scriblers, who have so plentifully stocked the Circulating Libraries with Adventures, Familiar Letters, and Novels:—and, if possible, to convince them, that every woman who has learnt to spell, is not a Cockburn, a Jones, a Carter, or a Lennox.

To shew how far this good Lady, Sophia, is qualified to figure in the republic of letters, we need only cite the following short passage, which, for liberality of sentiment, and propriety of expression, is not easily to be matched.

“I am sorry to say, there are some giddy, and inconsiderate youths, who make it their constant practice to scoff at old age, and make a jest of all human imperfections. This they think gives them an air of gaiety, and becomes their youth.” [So far is well-enough; but mark what follows] “But, poor mistaken souls! they not only excite the contempt of all humane well-disposed people, but deservedly draw down the *wrath* of Almighty God; who being all *goodness*, *clemency*, and *mercy*, himself, will most assuredly *punish* with *everlasting darkness*, those of a *different way of thinking*.”

Sophia gives us this blundering denunciation of the dreadful *wrath* of a Being all *goodness* and *mercy*, as a specimen of her “tenderness of heart.”—*tenderness* with a vengeance!—We are really sorry

sorry to see the respectable bust of the elegant Tully disgraced by this very unclassical production. But, perhaps, some graceless Bookseller, of inferior note, hath made free with Mr. Doddsley's name, in order to prepossess the public in favour of a performance which might otherwise have passed entirely unnoticed in the motley throng of new publications.

Art. 29. *Chronological Tables of Universal History, sacred and prophane, ecclesiastical and civil; from the Creation of the World to the Year One Thousand Seven Hundred and Forty-three. With a preliminary Discourse on the short Method of Studying History: And a Catalogue of Books necessary for that Purpose; with some Remarks on them.* By Abbé Lenglet Dufresnoy. In two Parts. Translated from the last French Edition; and continued down to the Death of King George the Second. 8vo. 2 Vols. 12s. Millar, &c.

The nature and character of this work are so well known and established, that it would be superfluous here to expatiate on either: so large a portion of it, however, being employed in matters relative to the ecclesiastical history of the Romish Church, we little expected to see it translated into our own language. The preliminary Discourse, indeed, is well worthy the perusal of the English Reader, and will afford him both entertainment and instruction.

With regard to the translation, the Operator complains, that the difficulty of it was uncommonly great; the many hundreds of names of persons and places, which French Writers are so notoriously remarkable for corrupting, having cost him almost as much time and trouble to rectify, as it would have done to compile the whole work.

That the French Writers are too often faulty in the above respect, is undeniable; our Translator, however, hath given us several flagrant instances of his neglect, or incapacity, to correct them. Such are those of his inserting sometimes the French, and at others the vernacular, names of the same persons and places; English names with Latin terminations, and frequently the French names of places much better known by English appellations. Nay, we will not presume to think every mere English Geographer knows where to look in the map for *Anvers* and *Malines*; much less can we imagine a Translator capable of rectifying the defect he complains of, who calls the famous *Spinoza*, *Benedict* of *Spinoza*.

Art. 30. *Arden of Feversham. An historical Tragedy, taken from Hollinshead's Chronicle, in the Reign of Edward VI. Acted at the Theatre-royal in Drury-lane.* By the late Mr. Lillo. 12mo. 6d. Davies.

Scarce an apprentice in the city, scarce a play-reading girl in the kingdom, is unacquainted with the genius and manner of honest Lillo,

* Lillo, author of the natural and affecting tragedy of *George Barnwell*. Of the same rank and moral turn is this melancholy tale of *Arden*, now first published, tho' written many years ago. The manuscript was long in the possession of his acquaintance, late T. CIBBER, who first brought his *Barnwell* on the stage: but whether this edition is printed from Cibber's, or some other copy, we are not informed.

The simplicity and instructive tendency of this writer's plain and artless composition, is characteristically intimated in the prologue to this tragedy: spoken by Mr. Havard:

His muse resembles him, and knows no art;
She speaks not to the head, but to the heart.
The artless maid, by no false seal impress,
Bears but an honest copy of his breast:
And ev'ry eye has own'd his nat'ral lay,
Sprung from the heart, wings to the heart its way.

The tragic bard apes not the epic fire,
On fancy's wing still aiming to aspire:
In nature's palace, simple, neat and plain,
Enrich'd and crowded ornament were vain:
Embellishment does but distract the mind,
Which *art* could never to *minuteness* bind.
Tho' honey'd language she from Hybla steal,
Your ears applaud, your hearts no ardours feel.
With labour'd art tho' the sad tale be told,
The melting tear, meanwhile congeal'd, grows cold.
When *Passion* speaks, immediate to the soul,
Parts she o'erlooks, to grasp at once the *whole*.

To-night your Bard, from your own annals shews
A dreadful story of domestic woes:
From facts he draws, (his picture's from the life)
The injur'd husband, and the faithless wife,
Doom'd all the train of bosom-pangs to prove,
Pangs which most always wait on lawless love.—

After all, is not this making a virtue of necessity? If Lillo had possessed greater powers of writing, we should never have seen this encomium on the want of them. He doubtless wrote his *best*, as the phrase goes; and could he have soared to a superior pitch, might he not have been equally successful in *touching the heart*? The *Conscious Lovers* is an elegant production; and yet the scenes of tenderness in that moral comedy are as moving as the most distressful parts in many of our deepest tragedies.

* Mr. Lillo was a tradesman of London; born in the city, and lived near Moorgate: his business that of a jeweller. He died in the year 1739. For other circumstances of his life, and an account of his other writings, besides *Barnwell* and *Arden*, we refer to Cibber's *Lives of the Poets*.

Art. 31. *A Review of Mr. Pitt's Administration*. 8vo. 2s. 6d.
Kearsly.

Rather

Rather an *history* of the war, during Mr. Pitt's administration, than a *review* of that gentleman's *motives and actions*, (as is intimated by the motto to this pamphlet) while he guided the helm of the state. The author is warm in his commendations of the great man; and, indeed, it is observable of all who have written for or against this popular minister, that neither the one or the other are wanting in *ardour*, whether their pens were employed in praising or abusing him. As to the merits of this performance,—the facts are such as the author could collect from the public gazettes, &c. which he has digested into a continued narrative; his style is not ill suited to the nature of historical composition; but his language is often very incorrect: and he has some expressions much below the dignity of his subject. Yet, on the whole, this tract contains no unentertaining summary of our public affairs during Mr. Pitt's administration; the particulars of which seem to be honestly and candidly represented.

Art. 32. *The Universal Mentor; containing Essays on the most important Subjects in Life; composed of Observations, Sentiments, and Examples of Virtue; selected from the approved Ethic Writers, Biographers, and Historians, both ancient and modern.* By Sir John Fielding, Knt. 12mo. 3s. Millar.

Tho' this indefatigable magistrate is much employed in the care of the *police*, and in correcting the depraved morals of that immoral neighbourhood in which so vigilant a guardian [*is*] happily situated; he has, nevertheless, found time to empty his private common-place-book for the benefit of the public. Having, in his younger days, had the misfortune to lose his sight, he had recourse to study, as the only means of beguiling that time which otherwise might have hung heavy on his hands; and in the course of his pursuit of knowledge, he made this collection of observations, opinions, apophthegms, sentiments, anecdotes, &c. which he has ranged under proper titles, and introduced by a dedication to the Earl of Bute. If we thought there was any want of this kind of compilations, we should not scruple to recommend the present work for the use of young readers.

Art. 33. *A Letter to a Friend, on his having Thoughts of marrying a Lady of the Roman Catholic Religion.* 8vo. 6d. Noon.

Many invincible objections may be brought by every consistent protestant, against having too intimate a connexion with those who are attach'd to the church of Rome; but the arguments here made use of to dissuade a Protestant gentleman against marrying a Roman Catholic lady, are not merely those arising from a difference in religious sentiments in general; the article of *confession* alone, being a sufficient bar, in our author's opinion. He particularly argues from a Popish book entitled *A Manual of Spiritual Exercises, or Instructions*

for Christians; in which, among other spiritual exercises is, *An Examination of Conscience*, &c. wherein the examinant is, with a most beastly immodesty, interrogated on such lascivious points as are not fit to be mentioned even in a brothel. We cannot, therefore, think of defiling our page with any extract from this filthy *Exercise*, which the letter-writer sets down as more likely to sully the imagination and debauch the heart, than the grossest publications of the most avowed libertines.—‘What a door, says he, is here opened to designing and lewd priests, by these shameful questions, to effectuate the basest purposes?—How easily do they break down all the barriers of modesty, penetrate into the inmost recesses of the soul, and with an exactness exceeding that of the best thermometer, take the precise degree of warmth of the penitent’s constitution!—The last privilege of humanity, that of keeping one’s thoughts to one’s self, is mercilessly torn away, and the whole soul *bared* and laid naked to the wanton inspection of the confessor.’ The author goes on to expatiate very warmly on this delicate, or rather indelicate article; and concludes—with ‘earnestly asking his friend, if he can submit to take a wife whose religion obliges her to enter into such discussions with another man, as decency and modesty would make insupportable even to her husband; which excites in her mind the most loose and libidinous ideas; which lays her under the necessity of familiarising her mind to such execrable and loathsome vices as human nature revolts at the very thought of?’—It is really an absurd and shocking practice, thus (on a religious pretence especially) to contaminate young and innocent minds, with the knowledge of such crimes as, otherwise, they might never have been acquainted with.—*Ne dum prohibebant Jubere viderentur.*

Art. 34. *Gulielmi Hudsoni Flora Anglica, exhibens Plantas per regnum Angliæ sponte crescentes; Distributas, secundum Systema Sexuale: cum Differentiis specierum, Synonymis autorum, nominibus in colarum, solo locorum, tempore florendi, Officinalibus Pharmacopæorum.* 8vo. 6s. 6d. in boards. Nourse.

We have here a pretty numerous list of English plants; in describing and classing which Mr. Hudson hath adopted the method of Linæus. He confesses himself also indebted to the following gentlemen for the assistance they have occasionally afforded him, in procuring materials for the execution of the work. Messrs. Alchome, Bolton, Collinson, Lyons, Miller, Watson, Wilmar, and particularly Mr. Stillinfleet*. The author appears to have taken considerable pains, notwithstanding which, he seems to be sensible of, and thus modestly apologizes for, the unavoidable defects of his performance.

Cæterum quamvis nihil sciens prætermisisti quod conferre potuit elucidando rem subjectam, non labori peperci, nullam occasionem neglexi consulendo.

* A gentleman who has obliged the public with several performances relating to natural history, agriculture, &c. which have been duly noticed in our Review.

ali, barbaria sicca evoluendi et plantas vivas examinandi et dessecandi, ut opus omnibus numeris absolutum prodiret; conscius sum tamen me nullo modo scopum attigisse, præsertim quoad classem cryptogamium, quæ ad hæc usque tempora quantum scio, obscura manet, et mihi plurimum molestiæ creavit. In uno istius classes ordine, viz Fungorum me multum deficere agnosco; nec sine aliis Dillenii, aliis Micheliis extricare se quisquam poterit, cum hunc ordinem experientia edoctus affirmare possim, ut Linnæi verbis utar, etiamnum Chaos esse, nescientibus Botanicis in his quid sit species, quid Varietas.

Art. 35. *The Compleat Italian Master; containing the best and easiest Rules for attaining that Language.* By Signor Veneroni, Italian Secretary to the French King. Newly translated into English from the last Dutch edition, revised and improved from that of Basil. Large 12mo. 5s. Nourse.

The character of this book has been long established. The translator has improved it by the following useful additions; I. An introduction to syntax. II. A treatise on expletives, compound words, capitales, and stops. III. An essay on Italian poetry. IV. A reformation of the dictionary; by correcting the errors of the former edition, expunging the multitude of barbarous words, and substituting others in their stead, from the celebrated *Dizionario della Crusca*.

Art. 36. *The polite Lady: or a Course of Female Education; in a Series of Letters from a Mother to a Daughter.* 12mo. 3s. Newbery.

Very proper for the perusal of young ladies at the boarding school; being calculated not only for their instruction, but for their amusement also: the style of the letters is easy and natural; and the precepts are agreeably illustrated by a number of little familiar examples. Some slight defects may be observed in the work; but

‘ who breaks a butterfly upon the wheel ?

Art. 37. *A Letter to a Merchant at Bristol, concerning a Petition of S—— T——, Esq; to the King, for an exclusive Grant to the Trade of the River Senegal.* By a Merchant of London. To which is prefixed, a Copy of the Petition. 8vo. 1s. Kearsly.

Monopolies are undoubtedly, as the writer of this pamphlet has well expressed it, ‘ that canker of industry, that disease, under which no commerce can long survive ;’ and therefore we are glad to see so strenuous an opposition to Mr. T——’s endeavours for engrossing the trade of this important part of our new acquisitions. The letter-writer has strictly examined the foundation of that gentleman’s claim to such a privilege, and seems to have clearly shewn the injury which it would occasion to the African commerce.—We have great respect

spect for Mr. T——'s character both as a merchant and as a man; but we could wish the service he rendered to the government and to his country, 'by the share he had in the conquest of Senegal, rewarded in any other way, than by an addition to the number of exclusive charters with which our trade is already but too much clogged.

Art. 38. *Memoirs of the Bedford Coffee-house.* By a Genius. 12mo. 2s. sewed. Single.

Among the vast multiplicity of schemes formed by the literary genius's of the age, for raising contributions on the public, it is strange that the *Memoirs of the Bedford* have not long ago been thought of. At length, however, here they are; and they have afforded as much entertainment as could be expected from so light and frivolous a subject. Some truth we know they contain; more fiction we greatly suspect; but whether true or false, the materials are put together in a lively manner; the style, tho' incorrect, not being totally destitute of spirit, nor of that variety of expression so necessary in delineating a variety of characters.

Art. 39. *Preliminary Articles of Peace, between his Britannic Majesty, the most Christian King, and the Catholic King; signed at Fontainebleau, November 3, 1762.* 8vo. 1s. Owen and Harrison.

Ceram non iudice.

SINGLE SERMONS.

1. **I**N the cathedral church of Hereford, at the anniversary meeting of the three Choirs of Worcester, Gloucester, and Hereford, September 15, 1762. By Gibbons Bagnal, M. A. prebendary of Hereford, and master of the free-school. Hawes, &c.

2. *The Christian a new Creature in Christ:—*from Cor. ii. v. 17. By John Riland, A. M. curate of Sutton-Cold-Field, in Warwickshire. Baldwin.

3. *On the Wisdom of Providence in the Administration of the World.* Before the university of Oxford, on the anniversary of his majesty's inauguration, Oct. 25, 1762, at St. Mary's. By John Rotherham, M. A. Fellow of University College, and one of the preachers at his majesty's chapel at Whitehall. Sandby.

ERRATA in our last Month's Review.

Page 321, l. 33. for *from* read *to*.

322, l. 9, after *vessel*, insert *there*.

1b. l. 10, after *exist*, insert *there*.

326, *dele* the first line entirely.

339, l. 34, for *or in fact*, read *not to call it*.

396, l. 5. after *of*, add *it*.

A P P E N D I X

TO THE

MONTHLY REVIEW,

VOLUME the TWENTY-SEVENTH.

A philosophical and critical Essay on Ecclesiastes. Wherein the Author's Design is stated; his Doctrine vindicated; his Method explained in an analytical Paraphrase annexed to a new Version of the Text from the Hebrew; and the Differences between that new Translation and the received Version accounted for in philological Observations. By A. V. Desvoeux, Chaplain to his Majesty's Regiment of Carabineers. 4to. 15s. 6d. sewed. Hawkins.

THERE is scarce any book in the whole Canon of Scripture, concerning which there is so great a diversity of opinion among Commentators as that of *Ecclesiastes*. The generality of Interpreters look upon it as a very dark and intricate performance, the true meaning of which it is almost impossible to ascertain. Many imagine that they find passages in it unworthy of the Holy Ghost; that it contains the several doctrines of the Atheists, the Epicureans, and the Sadducees; and that some places are quite inconsistent with others. Some consider the book of *Ecclesiastes* as a dialogue, or a dispute, between a good and religious man on the one side, and an impious Sadducee on the other. Grotius looks upon it as a collection of the several opinions of wise men concerning happiness; and many Interpreters, both ancient and modern, are of opinion, that the true design of it is, to represent earthly things as having no manner of real value, in order to inspire us with a desire of heavenly things.

The learned and judicious Author of this Essay tells us, that the so much complained of obscurity of the book of Ecclesiastes, is entirely owing to the Interpreters generally neglecting the design of the book, which he thinks sufficiently obvious. Ecclesiastes appears to him, a philosophical discourse, written in a rhetorical style, here and there interspersed with verses, which has given occasion to rank it among the poetical books. The Author's design, we are told, is to prove the immortality of the soul, or rather the necessity of another state after this life, by such arguments as may be deduced from reason and experience. In the course of the argument, we are farther told, the Author now and then inserts some observations which do not directly respect the main design of the treatise, but must be looked upon, either as consequences naturally arising from the same principles which it was his business to establish, in order to come to the main conclusion, or as considerations, without which his principles must have lain exposed to objections, side-attacks, and chicaneries from the Libertines, or pretended Freethinkers of his age. Our Author's reasons for being of this opinion, are chiefly two. The one is taken from the conclusion of the book; and the other from the whole series of the discourse, where he can find no connection of ideas, he says, no design pursued, no regular method observed, upon any other scheme he ever met with.

As to the conclusion, he observes, that the book of Ecclesiastes being of a much older date than our artificial Logic, there is no reason to expect, that Solomon should have strictly kept to the rules it prescribes; especially as his performance was a kind of mixt work, wherein Philosophy was to appear in the dress of Oratory. To say nothing when we come to the conclusion of an argument, but what properly belongs to that conclusion, or has been before mentioned in the premises, and may be directly inferred from them, is a method better accommodated to the rules observed by Logicians, and certainly conducive to perspicuity. But it is more popular, we are told, and suits the genius of rhetorical eloquence better, to join the corollary, or a consequence drawn from the conclusion, with the conclusion itself, so as to make, as it were, but one compound proposition of both.

“ If this be but remembered, continues our Author, one may easily see we have put the right construction upon the conclusion of this book, though, at first, we may appear to have thrown part of it aside. Let the whole exhortation con-
tained

tained in the two last verses, be compared with the book itself, whereof it is declared to exhibit the conclusion and design; and it shall undoubtedly appear that the meaning of it can be no other but this, *viz.* the sole or principal motive to observe the laws of God, is the steady belief of a future state, wherein God himself will judge mankind, and render unto every one according to his works. And who can doubt but, in that proposition, the greatest stress is laid on the doctrine of a future state, as the only point which, in the nature of things, could have stood in need of proofs. The adviseableness of obeying God's commands is so obvious, when once he is allowed to have both rewards and punishments in store for mankind, that it could never have required twelve chapters to make it out.

“ Now is not there reason to suppose that the Author of the book (whom, till I see very positive proofs to the contrary, I must look upon as the Author of the conclusion also) understood the nature and design of his own work better than any Interpreter born in after-ages? But what motive could ever have induced him to mention the doctrine of a future state, and judgment to come, as that which he had from the beginning laboured to establish, as *the conclusion of the whole discourse*, had his thoughts all along been employed on those subjects, which several Interpreters suppose he had chiefly in view? And let no body object, that the end properly, or at least primarily, declared by Solomon to have been in his view, is the fear of God, and not the doctrine of a future state; for these are two points which he considers as if they were but one. Besides, a very good reason can be assigned, why he spoke of the fear of God, though the certainty of a future judgment was that he had principally aimed at, *viz.* that that doctrine is a powerful incentive to fear God; whereas no plausible one can be given, why he should have said a single word of that certainty, had the fear of God been the subject he directly intended to treat of. The second reason which induces me to follow the hypothesis I now propound, is drawn from the hypothesis itself. But to judge of the whole series, and to determine what it requires, that series must be considered at length. Therefore it is incumbent on us to set before the Reader the whole book of Ecclesiastes, interpreted according to our scheme; that every body may judge how far every particular sentence squares with our hypothesis, and becomes a concurring evidence of its truth. Thus the foundations of our scheme, and the scheme itself in its full ex-

tent, will make but one building, which, I hope, is a presumption of its solidity.

“ The whole discourse may be reduced to three propositions, every one of which, when properly reflected upon, yields a strong proof of a future state of rewards and punishments. But it must be observed, that though in all reasonings two propositions must be apprehended by the mind, in order to form any conclusion, yet it is not always necessary both should be expressed. When the second is so obvious, that it does in a manner obtrude itself upon the mind, as soon as the first is mentioned, or so certainly true that no man in his right senses can well question it, then a Philosopher may, according to the strictest rules, and an Orator generally does leave it to be understood and supplied by the attentive Reader or Hearer, and this is what the Logicians call an Enthymeme. Now I hope this proposition, *human affairs are under the inspection and government of a wise, powerful, and infinitely perfect Being, who can never be supposed to act but agreeably to his attributes*, shall be easily granted to be one of those, which may be left unexpressed in a religious argument. Then let it be considered as the *minor* or second proposition of a Syllogism, whereof any of the three we are going to mention is the *major* or first proposition, and I am much mistaken if the doctrine I look upon as being chiefly taught in this book, does not appear to be the regular consequence of such a Syllogism. These three propositions, every one of which is attended with its proper apparatus of proofs and special observations, are the following.

“ I. No labour or trouble of men in this world can ever be so profitable as to produce in them a lasting contentment, and thorough satisfaction of mind.

“ II. Earthly goods, and whatever we can acquire by our utmost trouble and labour in this world, are so far from making us lastingly happy, that they may be even looked on as real obstacles to our ease, quiet, and tranquillity.

“ III. Men know not what is or is not truly advantageous to them, because they are either ignorant, or unmindful, of that which must come to pass after they are dead.

“ Therefore, any one may conclude, that there must be a state of true and solid happiness for men out of this world; except he who is allowed to have made them what they are; to have implanted in their hearts that strong desire of happi-

ness which often makes them unhappy in this world ; and to have the absolute command of their fate, be absurdly supposed to have acted whimsically in their formation ; and to act so still in the dispensation of Providence. But lest it should seem I propose my own conceits and reasonings, instead of Solomon's method and arguments, I shall now lay before the Reader the text itself, together with an *analytical Paraphrase*, whereby I hope it shall plainly appear, that our scheme is nothing but a true and genuine exposition of the Author's own plan ; and for the ease and conveniency of those who may chuse to examine it more particularly, I shall begin with a sketch of the whole treatise.

Chap.	Verf.	
I.	2, 3.	I. PROPOSITION.
	4—11.	. . . . 1st Proof. The course of nature.
	12, &c.	. . . . 2d Proof. Men's occupation.
	16—18.	. . . . 1st Head. Wisdom or Philosophy.
II.	1, 2.	. . . . 2d Head. Pleasure.
	3—10.	. . . . Both jointly.
	11.	. . . . General Conclusion of the 2d proof.
		A Review of the second proof, with special conclusions relating to every particular therein mentioned, viz.
	12—17.	. . . . 1. Wisdom.
	18—23.	. . . . 2. Riches.
	24—26.	. . . . 3. Pleasure.
III.	1, &c.	. . . . 3d Proof. Inconstancy of men's will.
	9.	. . . . Conclusion of the third proof.
		A Review of the second and third proofs considered conjointly, with special Observation and Corollaries.
	10, 11.	. . . . 1st Observation. God is inculpable.
	12—15.	. . . . 2d Observation. God is the Author of whatever befalls us in this world.
	16, 17.	. . . . 1st Corollary. God shall redress all grievance.
	18—21.	. . . . 2d Corollary. God must be exalted, and man humbled.
	22.	. . . . 3d Corollary. God alloweth men to enjoy the present.
IV.	1.	. . . . 4th Proof. Men's neglect of proper opportunities, evidenced in several instances, viz.
	1—3.	. . . . 1. Oppression.
	4.	. . . . 2. Envy.
	5, 6.	. . . . 3. Idleness.
	7—12.	. . . . 4. Avarice.
V.	13—19.	. . . . 5. Misapplication of esteem and regard.

Chap. Vers.

N. B. V. 1—9. is a digression, containing several admonitions, in order to prevent any misconstruction of the foregoing remarks.

10—12. 6. Expensive living.

13. II. PROPOSITION.

14—17. . . . 1st *Proof*. Instability of Riches.

VI. 18—2. . . . 2d *Proof*. Insufficiency of riches to make one happy.

3—6. *Corollary*. The fate of an abortive is preferable, upon the whole, to that of one who lives without enjoying life.

7—9. . . . 3d *Proof*. Men's insatiableness.

10, 11. . . . General *Conclusion* from the first and second Proposition.

12. III. PROPOSITION.

VII. 1, &c. . . . 1st *Proof*. Wrong estimation of things.

A digression intended (like that V. 1—9) to prevent any misconstruction of the foregoing observations, and containing several advices, together with a strong commendation of him who gives them, in order to enforce the observation of the rules laid down by him.

9—12. 1st *Advice*. Not to blame Providence.

13. 2d *Advice*. Not to judge of Providence.

14, 15. 3d *Advice*. To submit to Providence.

16—20. 4th *Advice*. To avoid excess.

21, 22. 5th *Advice*. Not to mind idle reports.

23—25. Commendation of the foregoing advices, from the Author's application to examine every thing, and especially

26—29. 1. Wickedness and ignorance.

VIII. 1—8. 2. Wisdom.

2d *Proof*. Anticipated judgments.

9—14. 1. That sin shall go unpunished, because it is so in this world.

IX. 15—6. 2. That life is preferable to death.

7—9. 1st *Corollary*. Earthly enjoyments are not criminal.

10. 2d *Corollary*. A proper use must be made of our faculties.

11—15. . . . 3d *Proof*. Judgments that are seemingly right, yet truly false.

16, &c. . . . 4th *Proof*. Little regard paid to Wisdom,

16. 1. Past services are forgotten.

X. 17—4. 2. The least fault is taken notice of.

X.

Chap.	Verf.	
X.	5—19.	3. Favour gets what is due to merit.
	20.	A <i>Caution</i> , to prevent the abuse of the foregoing remarks.

PRACTICAL INFERENCES.

XI.	1—4.	1. From the first proposition. We must give unto earthly goods that stability which they are capable of.
	5, 6.	2. From the first and second proposition. We must, in our conduct, conform to the design of Providence upon us, and leave the success to God.
XII.	7, 8.	3. From the three propositions; but especially from the third. We must seek for happiness beyond the grave.
	9—12.	Commendation of the work, from several Considerations.
	13, 14.	CONCLUSION of the whole."

The above extract is sufficient to enable the intelligent Reader to form a tolerably just notion of what may be expected from this work, wherein the Author has shewn very considerable abilities as a Critic, and appears in the character of a candid and judicious Writer. He has taken infinite pains to render his work as perfect as possible, and those who are acquainted with the Hebrew language will find, in his philological observations, many pertinent, and some new, remarks. He has often repeated, indeed, what other Writers have said before him; and his performance is swelled to a larger size than many Readers may probably think necessary. In regard to his style, the candid Reader will make favourable allowances for any little inaccuracies, or want of correctness, he may happen to meet with, when he is told, that the Author had reached his twenty-fourth year before he could speak one word of English.

ELEGIES; by William Mason, M. A. 4to. 1s. Doddsley, &c.

WE are obliged to the renowned MARTINUS SCRIBLERUS for the following review of this article; and if it be possible, that the ingenious Mr. Mason should be dissatisfied with it, we would recommend to him the not uncomfortable reflection of *non omnia possumus omnes*.

" It is with the greatest delectation, gentle Reader, that I offer thee so sweet a nosegay as these Elegies ; in which thou wilt find many flowers of different hues and essences, collected from the gardens and the fields of poetry, and disposed with *much visible Art and labour of Ornament*.

Sic posita quoniam sic aves miscetis odores.

Art thou yet uninformed, that the beauty of fine poems, like that of fine women, consisteth in the richness and splendor of their dress ! or art thou of opinion with those Hypercritics who talk about the simplicity of nature, and ignorantly assert, that nature is necessary to all poetry, but essential to the Elegy. *Apagate Hypercritici !* I, Martinus Scriblerus, do assert, that nature has nothing to do with the Elegy, and that it is the work of art alone. I profess it maketh me smile, when I think of such absurdity. When a man writeth an Elegy, doth he not first pitch upon four rhimes that may correspond alternately ? When this point is settled, doth he not seek words of fit measure and accent, to fill up the lines, after he hath disposed the rhymes one above another ? Thus, for example,

dress,
bend,
breast,
friend.

The rhymes being fixed, it remaineth that proper words be chosen to make the stanza compleat, in which choice regard must be had principally to the harmony, and secondly to the *foliage* or ornament of the verse. Our Author, from whom the above rhymes are taken, hath, with admirable felicity, in both these respects, finished the stanza :

For he, whose careless art this *foliage dress*,
Who bade these *twisting braids* of woodbine bend,
He first, *with truth and virtue, taught my breast*,
Where best to chuse, and best to fix a friend.

How elaborately artificial ! how profuse of ornament, when he describeth the person who *taught his breast* where to chuse a friend ! What would this stanza have been without the dress foliage, and the twisted braids of woodbine ? Possibly a more *simple* Poet might have been content to say, that the grove gave him the greater pleasure, as its Master had first taught him where to chuse a friend. Possibly too, some tasteless Critic may ask, where is the relation between dressing foliage, and braids of woodbine, and teaching the art of chusing

ing a friend; because, forsooth, a man may be a good Gardener, and yet have no knowledge of manners. This question I would answer by another? What hath the relation of sentiments to do with harmony and ornament? for these are all I would contend for in the Elegy. Pope, it is true, had an eye to this relation, when he said so prettily, that the same great man who formed the Iberian lines disposed his Quincunx: but then hath he not visibly failed in point of ornament? His vines and quincunx are simple things, without either twisted braids, drest foliage, or glittering verdure.

Thus hath enough been said, Reader, to convince thee, that Art is necessary to the Elegy—and, if necessary, why should it not appear? *Artis est celare Artem*, is an idle maxim. For why should an Author be at pains to conceal that, which seen and known, would merit praise? Such doctrines shall meet with no countenance from me, Martinus Scriblerus.

It is now time that I should open this garland, and describe the several flowers therein contained.

The first Elegy is addressed to a young Nobleman, on his leaving the University, and is dated 1753; of which this is all that I shall vouchsafe to say; for it hath much more than the rest of that artless simplicity which liketh me not: albeit there are, here and there, some glowing ornaments, such as

On rapture's plume shall give thy name to fly.

and many beautiful alliterations, in which the Poet's art is most visible. Among these the following lines do greatly delight me:

Must learn each passions boist'rous breath to bear.

And, vainly ventrous, scars on waxen wing.

The second Elegy is said to have been written in a Friend's garden; and verily it so seemeth, from the luxuriant flowers which are therein contained. The Poet representeth himself as sitting in an arbour:

While o'er my head this laurel woven bower,
Its arch of glittering verdure wildly flings.

Here, Reader, is Art! if thou knowest how to value Art. Here is painting in every word. Thou art given to know, in the compass of two lines, that the Poet was sitting in a bower; that it was a laurel bower; that the laurel was woven; that it was arched; that the arch was verdant; that the verdure

ture glittered; and moreover that the laurel-woven bower hung its verdure-glittering arch over the Poet's head, and hung it in a wild manner. I profess that this painting delighteth me, because it is so exceedingly artful. I suppose, that your simple Poets would have been contented with calling the arch of glittering verdure a green arch; but that would have been a very poor and tritcal expression, conveying nothing more than a simple idea of the arch. Whereas all ornamental painting ought to make the ideas as *complete* as possible.

What a rich luxuriancy, what a *waste* of imagery have we in the following address to the garden!

How soon obedient Flora brought her store,
And o'er thy breast *a shower of fragrance hung!*
Vertumnus came; his earliest blooms he bore,
And thy rich sides with waving purple hung.
Then to the sight he call'd yon stately spire,
He pierc'd th' opposing oak's luxuriant shade;
Bade yonder crowding hawthorns low retire,
Nor veil the glories of the golden mead.

How beautifully and metonymically doth Flora sing a shower of fragrance over the garden! It is ten to one whether, in the hands of any other Poet, she would have done any thing more than scatter a few flowers. But then Vertumnus! Reader, behold Vertumnus! The God of the Seasons is become an Upholsterer. No sooner had Flora perfumed the several apartments of the garden, by singing a shower of fragrance on them, then Vertumnus came, with his colours under his arm, and hung the sides with purple:

—— his earliest blooms he bore,
And thy rich sides with waving purple hung.

In the next stanza, methinks, I see the crowding hawthorns duck down their heads, and skulk off at the command of their Master:

Bade yonder crowding hawthorns low retire.

Happy thought! and equalled only by the rich luxury of the following line:

Nor veil the glories of the golden mead.

Repetition is, in Poetry, a most delectable thing; and who shall presume to say, that our Author hath not exercised this figure with rare felicity, in these two verses?

Hail,

Hail, sylvan wonders, *bail*; and *bail* the hand,
Whose *native* tale thy *native* charms display'd.

This bringeth to my remembrance a most beautiful couplet in an ancient ballad :

O Cælia, Cælia, Cælia, I,
Shall, Cælia, Cælia, Cælia, die!

Epithets are, if I may adopt a barbarous expression, the *Fac-totums* of poetry; and, rightly disposed, will make a stanza, with very little aid of any thing else. The Author of these *Elegies* seemeth well apprized of this, and, in truth, he is most liberal of his epithets. Witness, among many others, the following stanza :

Too long, alas, my inexperienced youth
Mistled by flattering Fortune's specious tale,
Has left the rural reign of Peace and Truth,
The *buddling* brook, cool cave, and whispering vale.

Now, Reader, I proceed to lay before thee my strictures on the third and last *Elegy*, written on the death of a Lady. This Lady, thou wilt perceive, was the Countess of C-v-n-try, a woman, in her time, famous for her beauty.

It is usual with Poets, when they write Death-*Elegies*, to toll a bell at first setting out. Our Author hath complied with the custom, and hath made the clock strike twelve, and the bell toll in due form. I am here strongly tempted to enter upon a dissertation concerning the use of bells in religious matters, and particularly to assign the cause of tolling, upon the departure of the soul from the body, which had its origin from a heathen custom; but I decline this business.

Had not this poem been published in the name of William Mason, *Magister Artium*, I should have deemed it the work of the Author of *Night Thoughts*, for much of his contemplative manner, and solemn spirit, runneth through the whole. Were the rhymes removed from the following stanzas, I could almost persuade myself that in reading them, I was reading the Poet of *Welwyn* :

The midnight-clock has toll'd; and hark, the bell
Of Death beats slow! heard ye the note profound?
It pauses now; and now, with rising knell,
Flings to the hollow gale its sullen sound.

Yes ——— is dead. Attend the strain,
Daughters of Albion! ye, that light as air,

So oft have tript in her fantastic train,
 With hearts as gay and faces half as fair :
 For she was fair beyond your brightest bloom, &c.

These verses breathe the genuine spirit of that admirable and venerable Bard before mentioned ; nor are the following unworthy of him :

That bell again ! it tells us what she is :
 On what she was no more the strain prolong :
 Luxuriant Fancy pause : an hour like this
 Demands the tribute of a serious song.

It grieveth me that these verses are tagged with rhyme, for verily they would have been much better without them ; and so likewise would this stanza ;

Say, are ye sure his mercy shall extend
 To you so long a span ? Alas, ye sigh :
 Make then, while yet you may, your God your friend,
 And learn with equal ease to sleep or die.

I am inclined to believe that the Author wrote this Elegy originally in blank verse, after the manner of the Night Thoughts, and then, for some reason or other, fitted it up with rhyme.

Our Bard, however, very soon taketh leave of the celebrated Lady whose death is the subject of this Elegy, and devoutly preacheth against the Sons of Pleasure and the Votaries of Ambition, among whom the royal Philosopher and Poet of the North is treated as he deserveth : so that this Elegy may not be improperly termed the Lady C's funeral Sermon ; and a good one, I ween, were it resolved into prose, and headed with a suitable text."

Thus far the learned Scriblerus, from whose profound strictures we presume not in the least to dissent. Yet we hope we shall not offend that venerable Mirrour of Criticism in bestowing a few thoughts upon the *first* Elegy, which he hath, in some measure, overlooked ; even though we should venture to praise it for that very simplicity which he condemneth. Thus it begins :

Ere yet, ingenuous youth, thy steps retire
 From Cam's smooth margin and the peaceful vale,
 Where Science call'd thee to her studious quire,
 And met thee musing in her cloysters pale ;
 O ! let thy friend (and may he boast the name)
 Breathe from his artless reed one parting lay ;

A Lay

A lay like this thy early virtues claim,
And this let voluntary friendship pay.

These verses are perfectly easy and unaffected. Nor less beautiful is the stanza where the Poet, after having enumerated the dangers to which the blooming virtues of his noble friend would be exposed, pathetically adds,

If mimic hues, by art or fashion spread,
Their genuine, simple colouring should supply,
O! with them may these laureat honours fade,
And with them, if it can, my friendship die.

In consequence of this thought, Mr. Mason is led to censure that misapplied or prostituted praise which Poets, either from motives of friendship or interest, have frequently bestowed upon the Great. Among these, Pope is condemned (whether justly or not, we leave our Readers to determine) for his encomiums on Lord Bolingbroke. The poetry in this passage is elegant and animated.

Call we the shade of Pope from that blest bower
Where thron'd he sits with many a tuneful Sage;
Ask, if he ne'er bemoans that hapless hour,
When St. John's name * illumin'd glory's page?

Ask if the wretch, who dar'd his memory stain,
Ask if his country's, his religion's foe,
Deserv'd the meed that Marlbro' fail'd to gain,
The deathless meed he only could bestow?

The Bard will tell thee the misguided praise
Clouds the celestial sunshine of his breast;
Ev'n now repentant of his erring lays,
He heaves a sigh amid the realms of rest.

If Pope thro' friendship fail'd, indignant view,
Yet pity Dryden; hark, whene'er he sings,
How adulation drops her courtly dew
On titled Rhymers and inglorious Kings.

See, from the depths of his exhaustless mine,
His glittering stores the tuneful Spendthrift throws;
Where fear or interest bids, behold they shine;
Now grace a Cromwell's, now a Charles's brows.

Born with too generous, or too mean a heart,
Dryden! in vain to thee those stores were lent:

* Alluding to this couplet of Mr. Pope's.

To Cato Virgil paid one honest line,
O let my country's friends illumine mine.

Thy sweetest numbers but a trifling art;

'Thy strongest diction idly eloquent.

The simplest lyre, if truth directs its lays,

Warbles a melody ne'er heard from thine :

Not to disgust with false or vernal praise,

Was Parnell's modest fame and may be mine.

The advice which the Author gives his friend upon his entrance into public life, is worthy both of the Poet and the Man.

Be still thyself; that open path of truth

Which led thee here, let manhood firm pursue ;

Retain the sweet simplicity of youth,

And all thy virtue dictates, dare to do.

Still scorn, with conscious pride, the mask of art ;

On Vice's front, let fearful caution lour,

And teach the diffident discreeter part

Of knaves that plot, and fools that fawn, for power.

So, round thy brow when age's honours spread,

When Death's cold hand unstrings thy Mason's lyre,

When the green turf lies lightly on his head,

Thy worth shall some superior Bard inspire :

He to the amplest bounds of Time's domain,

On Rapture's plume shall give thy name to fly ;

For truth, with reverence trust this * Sabine strain :

The Muse forbids the virtuous man to die.

It is our opinion, after all, that if the Author of *Elfrida* and *Caractacus* lose no poetical fame by the publication of these *Elegies*, he ought not to be dissatisfied.

* ——— *Diuum laude virum
Misa vetat mori.*

HORACE.

*Memorials and Letters relating to the History of Britain, in the
Reign of James the first.* Published from the Original.
8vo. 2s. 6d. Glasgow, printed by Foulis.

SIR David Dalrymple, the Editor of this little Collection of original Papers, informs us in his preface, that they are selected from the many volumes of Letters and Memorials deposited in the Library of the Faculty of Advocates at Edinburgh: a bulky mass, relating to the History of Britain, in the seventeenth century; and chiefly collected by one Balfour of Denmylne; who has rather evinced his assiduity in raking together a vast heap of materials, than his judgment in selecting and arranging them.

A cut-

A cursory perusal of these volumes induced the present Editor to believe, that from among them some Letters and Memorials might be chosen, tending at once to display the genius of that age, and to throw new light upon several characters distinguished in the history of Britain during the reign of James the first: and this purpose his Collection will undoubtedly answer in some respects, tho' perhaps the instances are not very important. James still appears the same tyrannical vulgar Pedant, and his Favourite, Buckingham, the same contemptible Wretch, that former accounts have long since represented them, on the most unquestionable authorities. Here are a considerable number of Letters from the latter, addressed to the former, in the usual low, familiar, and ridiculous style of *Dear Dad and Gossip*; and ending with *your Majesty's most humble Slave and Dog*, STINIE. What an unmanly, what a despicable, may we not add, what an *unnatural* intercourse! Such language seems to belong only to Pathicks and their Catamites.

We always considered James as the most *beastly* Monarch that ever disgraced the throne of these kingdoms; and this Collection affords a new and most remarkable instance of the shocking depravity of his taste and manners;—if it be genuine: which, we believe, no one who is acquainted with the Editor's character will doubt. The fact we have in view, is the following Letter, from the Earl of Pembroke to Sir Edward Zouch.

“ Honest Ned,

“ I know you love your Master dearly, and his *pleasures*,
“ which makes me put you in trust with this business, myself
“ not being able to stay in the town so late.

“ I pray you, therefore, *as soon as it grows dark*, fail not
“ to send the *close* cart to Basingborn, for the speckled *Sow*
“ ye saw the *King take such liking unto* this day; and let her
“ be *privately* brought to the man of the ward-robe, by the
“ same token, that I chid him for letting the other *beasts* go
“ carelessly into the garden while it was *day*, and he will
“ presently receive her into his charge. Some may think
“ this a jest; but I assure you, it is a matter of *trust* and
“ *confidence*; and so, assuring myself of your *secret* and care-
“ ful performance of it, I rest

“ Your affectionate friend,

“ PEMBROKE.”

There is no date either of time or place, to this curious Epistle, and, bad as James's character may be, we heartily wish, for the honour of human nature we wish, that this story of the *speckled Sow* may be clearly disproved, or brought to bear a more innocent construction than most Readers will be apt to put upon it, if left to draw their own unassisted conclusions, from such extraordinary premises. If it be really true, that his Majesty had such a *liking* to the beast, we think it great pity, that he was not married to her, and to no other wife; as that would have prevented the many heavy calamities which his unhappy posterity have brought upon this country.

As to the rest of the original Letters, &c. contained in this small volume, most of them certainly deserve the notice of the public. There are several written by the celebrated Bacon, and other eminent personages of those days: but it will exercise the Reader's patience or sensibility, to bear with the continued repetition of such preposterous, fulsome, and slavish flattery as he will meet with in almost every Memorial, Letter, &c. addressed to the British *Solomon*.—In truth, the English do not seem to have been the same kind of people in James's time as both their forefathers and their posterity were, nor to have been animated with the smallest spark of that glorious spirit of freedom they have since so nobly manifested, on those GREAT OCCASIONS, which it is hoped neither British Subjects nor British Kings will ever forget.

Letters, Speeches, Charges, Advices, &c. of Francis Bacon, Lord Viscount St. Albans, Lord Chancellor of England; now first published by Thomas Birch, D. D. Chaplain to her Royal Highness the Princess Amelia, and Secretary to the Royal Society. 8vo. 4s. boards. Millar.

WE cannot sufficiently admire the indefatigable perseverance manifested by the worthy Editor of this work, who has been, for so many years past, constantly pressing close on the heels of TIME; and carefully raking together the scattered twigs of Learning, and broken branches of Science, which the ruthless Tyrant has cut down, in his rude march through the extensive and fertile provinces of Literature. It is true, that through his extreme assiduity, many an useless bramble, many a worthless weed, may have been collected

among the multitude of valuable fragments which he has been the means of preserving; nevertheless, the public is certainly much obliged to him, for amassing such quantities of valuable materials as will be well worth the sifting: and we make no doubt, that those who will take the trouble of separating the gold from the dross, the jewels from the common pebbles, will be sufficiently rewarded for their pains. This may be the task of some future Refiner, who will probably reap more advantage from the labours of his learned predecessor, than he who has undergone the toil of examining, selecting, and digesting such enormous heaps of original papers, as nothing less than the diligence and patience of Dr. Birch could surmount.

We have heard the following Epigram on a late learned Antiquarian, applied to our present Editor, viz.

Pox on't, says Time, to Thomas Hearne,
Whatever I forget, you learn!

But, tho' we should grant, that the Doctor hath not been over-nice in the choice of the ingredients which he hath put into some of the messes cooked up by him, so that many of his Guests have had little stomach to sit down to the entertainment provided for them; yet it must be allowed, that he hath always set before them some good solid dishes, on which men of plain, hearty, old English appetites, unviolated by a taste for light, frivolous, and frothy dainties, might, if they pleased, make a good, wholesome, and plentiful meal. Nor hath he ever been known to deceive them by factitious viands; no *sham-turtle*, no *mutton-venison* do we meet with at his table; all is genuine, nothing sophisticated. In plain terms, (to spare a little the poor metaphor) the Doctor is confessedly an honest and faithful Editor, whose veracity and credit have never been impeached, whose authorities have never been questioned: so that those who complain of redundancies with regard to some things in his compilations, will find ample compensation in the *authenticity* of the whole.

In regard to the publication now before us, the truth is, it contains many bits and scraps, and shreds of Lord Bacon's private papers, and loose memorandums, that are by no means worthy the attention of the public: a circumstance which induced a certain Punster at George's to declare, "that Dr. B—h had been guilty of great indecency, in exposing Lord Bacon's *posteriors* to *posterity*." There are, nevertheless, some curious remains of that great man, which will ever be ac-

ceptable to the Admirers of a Genius the most prodigious, the most extensive, that ever adorned this, or perhaps, any other country.

In the preface, the Editor gives an account of the means by which the originals from whence the present Collection was drawn, fell into his hands. They were first left in the possession of Dr. Rawley, Chaplain to the Lord Chancellor Bacon; from whom they devolved to Dr. Tennison, afterwards Archbishop of Canterbury; who was the Editor of the *Baconiana*, published in the year 1679. On this great promotion, the Doctor not having leisure to select more of the papers of his admired Author, the remainder of Lord Bacon's manuscripts were deposited in the Manuscript Library at Lambeth; where our industrious Editor, "with an application little less than that of decyphering," transcribed from the first draughts, and digested into order, the Collection now offered to the public; into which, he tells us, no paper has been admitted that had been published before, except two of Lord Bacon's Letters, which having been disguised, and mutilated, in all former impressions, were thought proper to be reprinted here: together with two other Letters of his Lordship's, from Sir David Dalrymple's Collection, printed at Glasgow in 1762. See the preceding article.

Conscious, perhaps, of the unimportance of some of the papers printed in this volume, the Editor thus apologises for, or rather defends, his publication of them. "The example, says he, of the greatest men, in preserving, in their editions of the Classics, the smallest remains of their writings, will be a full *justification* of my industry in collecting and inserting even the fragments of a Writer equal to the most valuable of the antients." A plea of this kind, however, will have more weight a thousand years hence, than at present: for, we apprehend, the value of such remains is chiefly derived from their *antiquity*. Any anecdotes, or *memorials* of a great Genius, who lived twenty or thirty centuries ago, are curiosities of course; but who will enter with equal attention, into *minutiae* concerning the man who died yesterday?

Bacon, however, tho' his works have not yet received the seal of antiquity, is already become one of the greatest names in the republic of letters. Dr. Birch, with propriety enough, compares him to Cicero; whom, he observes, our immortal countryman most remarkably resembled as an Orator, a Philosopher, a Writer, a Lawyer, and a Statesman.

The world is already so well acquainted with the history, connections, and correspondencies of the English Tully, that it may be deemed superfluous for us to make any large extracts from the papers now before us. The following specimen, however, of the manner in which two great men can manage a scolding-bout, may amuse some of our Readers.

Few are ignorant of the enmity which always subsisted between Lord Bacon, and that celebrated Lawyer, Sir Edward Coke. Whether the latter was jealous of the rising merit of the former, who trod close at his heels, and followed him step by step, in all his preferments, till he even outstripped Sir Edward in the race; or to whatever cause it was owing, certain it was, Coke could not bear such an aspiring brother near the throne, and therefore he did every thing in his power to elbow and thrust him to a greater distance. His aversion to Bacon was such, that he could not for some time, refrain even from attacking him personally in the courts of justice; an instance of which is thus recited, in a Letter from Mr. Bacon to Secretary Cecil.

"I moved, says he, to have a reseizure of the lands of Geo. Moore, a relapsed Recusant, a Fugitive, and a practising Traytor; and shewed better matter for the Queen against the discharge by plea, which is ever with a *salvo jure*. And this I did in as gentle and reasonable terms as might be.

"Mr. Attorney kindled at it, and said, 'Mr. Bacon, if you have any tooth against me, pluck it out; for it will do you more hurt, than all the teeth in your head will do you good.' "I answered coldly in these very words: 'Mr. Attorney, I respect you: I fear you not: and the less you speak of your own greatness, the more I will think of it.'

"He replied, 'I think scorn to stand upon terms of greatness towards you, who are less than little; less than the least;' "and other such strange light terms he gave me, with that insulting, which cannot be expressed.

"Herewith stirred, yet I said no more but this: 'Mr. Attorney, do not depress me so far; for I have been your better, and may be again, when it please the Queen.'

"With this he spake, neither I nor himself could tell what, as if he had been born Attorney General; and in the end bade me not meddle with the Queen's business, but with mine own; and that I was unsworn, &c. I told him, sworn

or unsworn was all one to an honest man ; and that I ever set my service first ; and myself second ; and wished to God, that he would do the like.

“ Then he said, it were good to clap a *cap. utlegatum* upon my back ! To which I only said, he could not ; and that he was at a fault ; for he hunted upon an old scent.

“ He gave me a number of disgraceful words besides ; which I answered with silence, and shewing, that I was not moved with them.”

Coke was certainly an over-bearing, arbitrary man, and Bacon had greatly the advantage of him in address, tho’ not in abilities as a Lawyer ; for, in that respect, no man of the profession, in those times, was his superior. Bacon seems to have studied the *arts* of rising more than his Rival would condescend to do ; for Coke rather chose to be obliged only to his own merit, for his advancement.

It may also, perhaps, gratify the curiosity of many of our Readers, to learn in what manner Bacon thought and spoke to the King, James I. concerning the great Cecil, after the death of that able and most accomplished Statesman.

— “ Your Majesty hath lost a great subject, and a great servant. But, if I should praise him in propriety, I should say, that he was a fit man to keep things from growing worse ; but no very fit man to reduce things to be much better. For he loved to have the eyes of all Israel a little too much on himself, and to have all business still under the hammer ; and, like clay in the hands of the Potter, to mould it as he thought good ; so that he was more *in operatione* than *in opere*. And though he had fine passages of action, yet the real conclusions came slowly on.”

But he is more severely reflected on in a subsequent Letter, concerning the disorder into which the King’s finances had been thrown by mismanagement.

“ *** Lastly, I will make two prayers unto your Majesty, as I used to do to God Almighty, when I commend to him his own glory and cause ; so I will pray to your Majesty for yourself.

“ The one is, that these cogitations of want do not any ways trouble or vex your mind. I remember, Moses saith of the land of promise, that it was not like the land of Egypt, that was watered with a river, but was watered with showers
from

from heaven; whereby I gather, God preferreth sometimes uncertainties before certainties, because they teach a more immediate dependance upon his Providence. Sure I am, *nil novi accidit vobis*. It is no new thing for the greatest Kings to be in debt: and, if a man shall *parvis componere magna*, I have seen an Earl of Leicester, a Chancellor Hatton, an Earl of Essex, and an Earl of Salisbury in debt; and yet was it no manner of diminution to their power or greatness.

“ My second prayer is, that your Majesty, in respect of the hasty freeing of your State, would not descend to any means, or degree of means, which carrieth not a symmetry with your Majesty and greatness. He is gone, from whom those courses did wholly flow. So have your wants and necessities in particular, as it were, hanged up in two tablets before the eyes of your Lords and Commons, to be talked of for four months together: to have all your courses to help yourself in revenue or profit, put into printed books, which were wont to be held *arcana imperii*: to have such worms of Aldermen to lend for ten in the hundred upon good assurance, and with such * *, as if it should save the bark of your fortune: to contract still where might be had the readiest payment, and not the best bargain: to stir a number of projects for your profit, and then to blast them, and leave your Majesty nothing but the scandal of them: to pretend an even carriage between your Majesty's rights and the ease of the people, and to satisfy neither. These courses, and others the like, I hope, are gone with the Deviser of them; which have turned your Majesty to inestimable prejudice *.”

We shall conclude our brief mention of the present publication, by a remark on the utility of Collections of this kind,

* “ It will be but justice to the memory of the Earl of St. Albans to remark, that this disadvantageous character of him by Sir Philip Bacon, seems to have been heightened by the prejudices of the Court against that able Minister, grounded upon some suspicions, that the Earl had not served him with so much zeal, as he might have expected from so near a Relation, either in Queen Elizabeth's reign, or of her successor. Nor is it any just imputation on his Lordship, that he began to decline in King James I's good opinion, when his Majesty's ill oeconomy occasioned demands on the Lord Treasurer, which all his skill in the business of the finances, could not answer; which drew from him advices and remonstrances still extant, which that King, not being very ready to profit by, conceived some sentiment against his old Servant, and even retained it against his memory.”

which we met with in turning to the Life of Lord Bacon, in the *Biographia Britannica*. "Public Histories," says the judicious Writer of that article, "may contain misinformations, secret Histories are frequently full of wilful mistakes, but facts from private Letters can never mislead us." And certain it is, that many of the particulars touched in the volume before us, may serve to cast additional and true light on the history of the times and persons to which they relate.

FOREIGN ARTICLE.

Du Contrat Social; ou principes du Droit Politique. Par J. F. Rousseau. 12mo. Amsterdam, chez Rey.

Or, A Treatise on the Social Compact; or the principles of Politic Law; concluded. See Page 449.

IN his third book, Mr. Rousseau enters on the subject of Politic Law, and the Administration of Government; beginning with an accurate explanation of the nature of Government in general, and proceeding to consider it under its several particular forms. In this part of the work, our Author appears to great advantage; investigating the fundamental principles of civil Polity, with equal solidity of judgment, and acuteness of penetration. He examines what species of Government is most proper for particular people and countries; specifies the indications of a good administration, together with the abuses of it; and the decay and dissolution of the body politic.

He considers particularly the various measures by which the sovereign authority may be supported; and the means of preventing the usurpations of Government. Our Readers will find something striking, if not altogether new, in his strictures on Representatives. "When the service of the public, says he, ceases to be the principal concern of the Citizens, and they chuse rather to serve the community by their purse than with their persons, the State is already verging on its ruin. Instead of marching out to fight, they hire Soldiers, and stay themselves at home; instead of going to meet each other in consultation concerning the public weal, they chuse Deputies in their stead, and trouble their heads no more about the matter. Thus, in consequence of their indolence and
wealth,

wealth, they have Soldiers to serve their country, and Representatives to sell it.

“ It is the bustle of Commerce and the Arts, the thirst of Gain, Effeminacy, and the love of Indolence, that have converted personal service into that of money. A part of our profits is readily given up to augment our ease. Give to Government your money, and you will soon be furnished with chains. The word *Finance* is a slavish term, and unknown in a true city. In a State really free, the Citizens act with their hands, and not with their purses. So far from paying to be exempted from doing their duty, they will rather pay to be permitted to do it themselves.—

“ Indifference for the welfare of one's country, the force of private interest, the extensiveness of States, and their conquests, gave rise to the method of representing a whole people in the public assemblies of the nation, by a certain number of Deputies.—But, for the same reason that the sovereignty cannot be alienated from the people, it cannot be represented: it consists essentially in the general will and consent of the whole, and this cannot be represented by any partial number of Deputies; who are not truly the Representatives of the people, but Commissaries, that can come to no definitive conclusion. Those laws which the whole body of the people do not personally ratify, are invalid; they are, in fact, no laws. The English think themselves a free nation; but they are greatly mistaken; they are such only during the election of Members of Parliament. When these are chosen, the Electors become slaves again, and of no consequence. Indeed, the use they make of that transitory interval of liberty, shews how much they deserve to lose it.”

In the fourth and last part of this tract, the Author continues his considerations on the means of confirming the constitution of a State; illustrating the arguments he advances by examples from the practice of the Romans; and closing his subject with some observations on Religion, considered merely in a political point of view. A short abstract of this chapter may be not disagreeable to our Readers.

“ In the first ages of the world, men had no other Kings than their Gods, nor any other Government than what was purely Theocratical. It required a long time for them to be able to look on a fellow-creature as their Master.

“ Hence, a Deity being constantly placed at the head of every political society, it followed, that there were as many different Gods as people. Two different communities, strangers to each other, and almost always at variance, could not long acknowledge the same Master; nor could two armies drawn up against each other in battle, obey the same Chief. Thus Polytheism became a natural consequence of the division of nations, and thence the want of civil and theological toleration in any.—

“ If it be asked, why there were no wars on the score of Religion among the Pagans, when every State had thus its peculiar Deity and worship? I answer, it was for this very reason, that each State having its own peculiar Religion as well as Government, no distinction was made between the obedience due to their Gods and that due to their laws. Their political were thus theological wars; and the departments of their Deities, were prescribed by the limits of their respective nations. The God of one people had no right or authority over another people; nor were these pagan Deities at all ambitious of exclusive empire; partaking, without jealousy, in the command of the world. Even Moses himself speaks sometimes in this manner of the God of Israel. It is true, the Hebrews despised the Gods of the Canaanites, a people proscribed and devoted to destruction, and whose possessions were given them for an inheritance; but they speak reverently of the Deities of the neighbouring nations whom they were forbidden to attack. *Will not thou possess that, says Jephtha to Sihon, King of the Ammonites, which Chemosh thy God giveth thee to possess? So whosoever the Lord our God shall drive out from before us, them will we possess.* There is in this passage, I think, an acknowledged similitude between the rights of Chemosh, and those of the God of Israel.

“ But when the Jews, being subjected to the Kings of Babylon, and afterwards to those of Syria, persisted in refusing to acknowledge any God but their own, this refusal was esteemed an act of rebellion against their Conqueror, and drew upon them those persecutions which we read of in their history, and of which no other example is afforded us till the establishment of Christianity.

“ The religion of a people being thus exclusively attached to the laws of the State, the only method of converting other nations, was by subduing them; Warriors were the only Missionaries; and the obligation of changing their religion
being

being a law to the vanquished, they were first to be conquered before they were solicited on this head. So far were men from fighting for the Gods, that the Gods combatted, as they do in Homer, for mankind. Each people demanded the victory from its respective Deity, and repaid the service by the erection of new altars.

“ The Romans, before they besieged any fortress, summoned its Gods to give it up; and tho’ it be true, they left the Tarentines in possession of their angry Deities, it is plain they looked upon those Gods as subjected, and obliged to do homage to their own: they sometimes left the vanquished in possession of their religion, as they did of their laws. A wreath for Jupiter in the Capitol, being often the only tribute they exacted.

“ At length the Romans, having extended their religion with their empire, and sometimes even adopted the Deities of the conquered, the people of this vast empire found themselves in possession of a multitude of Gods and religions; which not differing very essentially from each other, Paganism became insensibly one and the same religion, throughout the known world.

“ Things were in this state when Jesus came to establish his spiritual kingdom; which necessarily dividing the theological from the political system, gave rise to those intestine divisions which have ever since continued to embroil the professors of Christianity.

“ Now this new idea of a kingdom in the other world, having never entered into the heads of the Pagans, they always regarded the Christians as actual rebels, who, under a hypocritical shew of submission, waited only a proper opportunity to render themselves independent, and artfully to usurp that authority, which, in their weak and rising state, they pretended to respect: and this was undoubtedly the cause of their being persecuted.

“ What the Pagans had feared, in process of time, also came really to pass. Things put on a new face, and the humble Christians, as their number increased, changed their tone and language; while their pretended kingdom in the other world became, under a visible head, the most despotic and tyrannical, in this.

“ As in all countries, however, there were civil Governors, and laws, there resulted from this twofold power a perpetual struggle

struggle for jurisdiction, which renders a perfect system of domestic policy almost impossible in Christian States; and prevents us from ever coming to a determination, whether it be the Prince or the Priest we are bound to obey.—

“ In England, as well as in Russia, the Monarch, as head of the State is also head of the Church; but by this title they are less Masters than Ministers of the religion; they are not possessed of the right to change it, but only to maintain it in its present form. Wherever the Clergy constitute a political body, they will be both the Master and Legislator in its own cause. There are, therefore, two Sovereigns in England and Russia, as well as elsewhere.”

Our Author conceives that, by a proper examination of historical facts in this view, it would be easy to refute both the sentiments of Bayle and Warburton; the former of whom pretends, that no religion is of use to the body politic; and the other, that Christianity is its best and firmest support. He endeavours next to shew the incompatibility of the characters of the true Christian and the Patriot; tho', we think, with more speciousness than solidity. There is much propriety, however, in what he advances concerning that political creed which the Sovereign hath a right to impose on the subject.

“ The right which the social pact confirms on the Sovereign, extending no farther than to public utility, the subject is not accountable to him for any opinions he may entertain that have nothing to do with the community. Now, it is of great importance to a State, that every Citizen should be of a religion that may inspire him with a love for his duty: but the tenets of that religion are no farther interesting to the community than as they relate to morals, and to the discharge of those obligations which the professor of them lies under to his fellow-citizens. If we except these, the subject may profess as many others as he pleases, without the Sovereign having any right to interfere; for as the latter has no jurisdiction in the other world, it is no business of his, what becomes of his subjects in a future life, provided they behave as good Citizens in the present.

“ There is a profession of Faith, therefore, purely political, the articles of which, it is the business of the Sovereign to ascertain, not precisely as articles of religion, but as the sentiments due to society, without which it is impossible to be a good citizen, or a faithful subject. Without obliging any

any one to adopt these sentiments, he may also equitably banish them the society; not, indeed, as impious, but as unso-
ciable, as incapable of having a sincere regard to justice, and
of sacrificing his life, if required, to his duty. Again,
should any one after having made a public profession of such
sentiments, betray his disbelief of them by his misconduct,
he may equitably be punished with death; having committed
the greatest of all crimes, in violating the laws by his fal-
shood.

“ The tenets of political religion should be few and sim-
ple: they should be laid down also with precision, without
explication or comment. The existence of a powerful, in-
telligent, beneficent, prescient, and provident Deity, a Future
State, the Reward of the Virtuous, and the Punishment of
the Wicked, the sacred nature of the social Compact, and of
the Laws; these should be the positive tenets. As to those of
a negative kind, I should confine myself solely to one, that of
Intoleration.

“ Those who affect a distinction between civil and religi-
ous Toleration, are, in my opinion, mistaken. It is impos-
sible to live cordially at peace with persons whom we believe
devoted to damnation: to love them would be to hate the
Deity for punishing them; it is absolutely necessary for us
either to convert or persecute them. Wherever religious In-
toleration subsists, it is impossible it should not have some ef-
fect on the civil police; in which case the Sovereign is no
longer Sovereign, even in a secular view: the Priests become
the real Masters, and Kings only their Officers.

“ In modern Governments, where it is impossible to sup-
port an exclusive national religion, it is requisite to tolerate all
such as tolerate others, provided their tenets are not contrary
to the duty of a good citizen. But whoever shall dare to say,
there is no salvation out of the pale of our church, ought to be
banished the State: unless, indeed, the State be an ecclesiasti-
cal one, and the Sovereign a Pontiff.”

But we must here take leave of this ingenious little tract,
from which we will venture to say, an attentive Reader will
deduce a more clear and precise idea of the fundamental prin-
ciples of civil society, and the grounds of politic law, than
from large volumes that have been written on this nice and
perplexing subject.

MONTHLY CATALOGUE,

For DECEMBER, 1762, Continued.

RELIGIOUS.

Art. 1. *Samuel Roe's Observations on the great Doctrine of Tithes Considered.* 8vo. 1s. Nicoll.

WE are surprized that a man of some life and spirit, as the Author of this little tract appears to be, could throw away so much time and paper upon such an inconsiderable object; for he himself deems the work of his Opponent to be only the over-flowing of an heated imagination, or the effect of an irregular and disordered brain: manifesting itself in *slandrous reports, reproachful assertions, and ecclesiastical Billingsgate*:—all to blacken and misrepresent the Quakers. In defence of this sect, and also to give a mortal stab to the church-dogma of Tithes, and even, if possible, to overthrow the Church itself, our Author stands forth;—and, (though fighting by a very un-quakerly principle) many a smart stroke has he aimed at the established Clergy in general, as well as at poor Mr. Roe in particular, whom he unmercifully bruises and batters from head to foot: here a slap in the chops, there a black eye, now a punch in the stomach, and then a kick on the breech. Nor is he too, any more than the Parson, wanting in reproachful language, as scurrilous even as the *ecclesiastical Billingsgate*, which he so justly condemns in his reverend Antagonist; *blind Priest, low-lived and groveling Divine*, bring some of the softest names by which he vouchsafes to distinguish him. This brings to mind a late altercation, which the Writer of the present article overheard, between two ragged Bailiff's Followers, as they sat wrangling on a bench under his window, in one of the Inns of Court. As the warm dialogue grew rich, one of the enraged Blackguards starting from his seat, and casting a side-glance of ineffectual disdain at the other, vehemently exclaimed, "See what a man gets by keeping such da——d low-life company!"

POLITICAL.

Art. 2. *An Epistle to his Excellency the Duke d'Neversois. In which a new Light is cast upon some Transactions of the highest Importance to the Honour of Great Britain as well as to that of France. To which is added, an humble Address to the greatest Assembly in England.* By (unfashionable as the Term may appear) a real Lover of his Country. 4to. 1s. 6d. Wilson and Fell.

This *real Lover of his country* is evidently some young Politician, whose wit by far outstrips his judgment. It had not been amiss, however, had he taken time to learn the name of the respectable

personage whom he hath here addressed. How far his Excellency may edify by this crude performance, if he should condescend to read it, we do not pretend to say; but, for our own part, we must confess ourselves as much in the dark as before, with regard to any of those important transactions, on which this Writer pretends to throw a new light. He makes one observation, nevertheless, of the truth of which his Epistle is an eminent proof, viz. that "in England we take unaccountable liberties, and have a strange method of speaking about men and measures."

As to the humble Address annexed, it is nothing more than a pert and flippant repetition of some trite and captious objections to the preliminaries of peace.

Art. 3. *A Letter from a Member of Parliament in Town, to his Friend in the Country, upon the three great Objects of present Attention, Peace, Parties, and Resignations.* 8vo. 1s. Burnet.

Moderately, and not altogether injudiciously, investigates the Preliminaries; which, upon the whole, the Author approves: tho' he thinks, that the limits of Canada should be more clearly and accurately ascertained in the definitive Treaty. He also takes notice of "a very material omission in these articles, which is, not mentioning that great and extensive country Labrador, which reaches from the N. E. of the Gulph of St. Lawrence as far as Hudson's Bay; as we may doubtless suppose the French will avail themselves of this great tract of land, as yet uninhabited by Europeans, to form a settlement upon the Atlantic Ocean.—If, therefore, we would prevent the French re-establishing their empire in North-America, it will be necessary to stipulate, in the strongest and most express terms, that they shall not settle upon, or fortify, any part of the country of Labrador."

In what this Member of Parliament (for *St. Kilda*, perhaps, or the *Boss* in the Firth of Forth) has said in relation to the State of Parties among us, at this critical juncture, and concerning the late resignations, he more openly shews himself an Advocate for the Ministry; he sneers at the Gentlemen supposed to have taken the lead in the new opposition; works Mr. Pitt's patriotism and gout; and concludes with some compliments to the Earl of Bute.

Art. 4. *The comparative Importance of our Acquisitions from France in America. With Remarks on a Pamphlet entitled, An Examination of the commercial Principles of the late Negotiation in 1761.* 8vo. 1s. Hinxman.

"This pamphlet was writ before the preliminary articles of peace were signed, which have since been ratified, and communicated to Parliament. They are conformable to the main scope of the Author's argument, although in some very important particulars they exceed his most sanguine hopes; and he is happy in finding, that his

Essay

served, that Mr. Candour, Advocate for the Roman Catholics, has, throughout the whole proceedings, greatly the advantage of the Serjeant; into whose scale more weight might possibly have been thrown, had the Author aimed at any thing less than to procure the Counsellor a *full and compleat* victory. Possibly, however, by over-zealously labouring every point in favour of his Clients, he may have shot beyond the mark, and proved too much.

Few impartial Readers, we believe, will allow, for instance, that the horrid story of the general insurrection of the Irish Roman Catholics, 1641, and the massacre of the Protestants which ensued, (of which Sir John Temple, and others, have given most dreadful and shocking accounts) is nothing but an *old woman's fable*! The Author has, indeed, taken great pains to demonstrate, that the Protestant world hath been much deceived by partial and aggravated relations of that insurrection; and he hath certainly, in part, succeeded in his endeavours to extenuate the guilt of the Roman Catholics in this respect; but it might be no hard task to prove, from his own account of the matter, that they were certainly more culpable than he seems willing to admit. On the whole, however, we cannot but sincerely and heartily recommend this work to the candid consideration of those who are interested in the subject.

The ultimate view of the Author is, to shew the reasonableness and expediency of abating the rigour of the popish laws. I would humbly propose, says the able Counsellor Candour, "That, for the better security of his Majesty's crown and government in the kingdom of Ireland, by interesting Irish Catholics in the guardianship thereof; for stopping the perpetual drain of the specie or political blood of that nation; for deriving strength to Irish Protestants, from the good will and assistance of Irish Papists, with whom they are unavoidably, tho' discontentedly, associated; for acquiring immediate and inconceivable opulence to the State, from the animated industry of *two birds** of the people; for doubling the yearly and natural value of Ireland, by giving Papists an interest in the reclaiming of our lands; for giving them cause to oppose our common enemies, by giving them a common stake to retain and defend; for giving them cause to contribute to our prosperity by admitting them to a legal participation thereof;—it is humbly proposed, I say, that our patriot Legislature, so studious in other respects for the advancement of their country, should make such an abatement or alteration of the said disabling laws, as, to their superior wisdom and discernment shall appear requisite, for lessening the many evils that are thereby created; and for restoring the many benefits that are thereby suppressed."

To conclude, in whatever light this animated and ingenious performance may appear to the prejudiced and the Bigot, we cannot but assent to the following well adapted lines, which Mr. Brooke has chosen for his motto:

Wherever Truth and Int'rest shall embrace,
Let Passion cool, and Prejudice give place.

* *The alledged proportion of Papists in Ireland.*

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